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WOODSTOCK LETTERS

VOL. LXXXIX, No. 3 JULY, 1960

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For Jesuit Use Only

Published four times a year, in February, April, July and November.

Entered as second-class matter December 1, 1942, at the post office at Woodstock Maryland, under the Act of March 3, 1879. Subscription: Five Dollars Yearly

WOODSTOCK COLLEGE PRESS
WOODSTOCK, MARYLAND

Technical Training for Coadjutor Brothers in Jesuit Legislation

Francis J. Tierney, S.J.

I

The coadjutor brother's vocation is a call to a special and a holy way of life within the Society of Jesus. That it is a holy way is seen from the great number of saints and blesseds the brothers have given to the order, four saints—including two of the New York martyrs who barely attain true membership in the Society—and twenty-three blesseds. That it is also a call to a special way of life and of work can be deduced from the basic documents that define the scope and nature of the brothers' life in the Society. The papal brief that first allowed the young Society to have brothers, *Exponi Nobis* of Pope Paul III, dated 1546, states that the first Jesuits had declared that they needed helpers in spiritual matters and also "in temporal things and . . . domestic offices."[1] *Exposcit Debitum,* the bull of Julius III of 1550, confirms the Society's right to have "lay coadjutors to help them [the members of the order] in temporal and domestic offices."[2] Later on, the Constitutions of the Society of Jesus declare that the coadjutor brothers "are admitted to care for temporal or exterior things."[3]

The *Examen Generale,* one of the oldest official documents of the Jesuit order, has expressed the distinct scope of the coadjutor brother's vocation ever since the first Spanish text, dated about 1546, which states that the temporal coadjutors, "with letters or without them, can help in the necessary external matters."[4] The *Examen,* in all its versions, goes on to state that it is "more proper" of the temporal coadjutors to aid the Society in temporal things "in all low and humble

[1] *Monumenta Ignatiana,* Series III, vol. I, Rome, 1934. p. 171.
[2] *Ibid.,* p. 375.
[3] *Constitutiones,* Pars I, Cap. II, n. 2.
[4] *Monum. Ignat.,* Ser. III, vol. II, Rome, 1936, p. 97.

services that may be demanded of them."[5] The basic reason why the Society of Jesus has brothers is stated in its Constitutions, namely that brothers are admitted to membership in order to give priests and seminarians an unimpeded opportunity to labor in their own proper type of work.[6]

The second Spanish text of the *Examen Generale*, dated around 1550, is the first one to add in Chapter VI, which is the examination to be given to candidates for the brothers, the important clause within parentheses that states that the brothers "can be occupied in greater things according to the talent that God our Lord may have given them."[7]

The third Spanish text of this document, dated in its complete form around 1556—the year Ignatius died—, in the same Chapter VI and in the section later known as number 6, is the first text to add the idea that the Jesuit brother "ought not to strive for more knowledge than he had when he entered."[8] This text restricting any increase of knowledge for the coadjutor brothers passed over into the approved Latin version of the *Examen* and has been the source of many problems in the brothers' vocation within the Society of Jesus, especially in the modern times of widespread education.

Humble Service

From the brief, the bull, and the words of the *Examen* it is plain to see that the brothers' vocation within the Society of Jesus is a call to a special way of low and humble service, of temporal and domestic work, and, in this temporal work, because of the clause in parentheses in the *Examen* that opens the way to "greater things," also a call to its own type of greatness in this temporal sphere. Those who have worked with Jesuit brother candidates know that this separate vocation to a religious life of service, a life approved by the Church, is realized in many men, even highly educated men, who desire to become religious in this special way and who, while holding the priestly vocation in complete reverence, have no thought at all of accepting the divine gift of the priesthood, the honor that "no man takes . . . to himself."[9]

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[5] *Ibid.*, p. 98-9
[6] *Constitutiones*, Pars I, Cap. II, n. 2A.
[7] *Monum. Ignat.*, Ser. III, vol. II, p. 98.
[8] *Ibid.*, p. 103.
[9] *Hebrews* 6:4.

Those Jesuits who work with brother vocations also come to realize that "low and humble services," listed as "more proper" to the brothers, can also be "proper" to the priests and scholastics, even if usually within their own sphere of spiritual work. They, too, make the great meditations of the *Exercises* and are called upon to live by the eleventh, twelfth and thirteenth rules of the Summary, rules that require great self-abnegation. Service that is "low and humble" does not, then, adequately differentiate the brother from the priest.

The men who accept this special call to the brothers' way of life become religious in the complete, technical sense of the term. That is, they are men who have been called by God to serve Him in this special way and as a result of their own individual gift of vocation. They are sacred, consecrated completely to God by their vows in the great act of love that hems in its lowest actions with the lofty restraints of these three vows. Theirs is a call to the religious state, a state that they share with the priests and seminarians of the Jesuit order and with all other religious. It is a call that comes as a very special gift of God to enable them to draw close to Him and to help in the great work of saving souls. The brothers' call is an ancient one, that of the monks of the desert and of the early monastic orders. It is a complete vocation of infinite value, not an incomplete, half-way call. Apart from the sublime gift of the priesthood, of which no man is worthy, God has no greater gift to give to men than this call to the religious life.

The spiritual training of the brothers in the Society of Jesus, always heavily stressed and rapidly expanding in these days of more personal attention to the brothers and of the establishment of brothers' tertianships, cannot be considered in this article.

Since they are true religious, Jesuit brothers are completely members of the Jesuit order, sharing with the priests and scholastics its aims, its problems, its rewards. They are to be regarded "as brothers and co-workers in the Lord, sons of the same Society." They are to be esteemed "with due love and reverence."[10] Brothers always have a reverence and esteem for priests and those who will be priests yet they are

[10] *S.I. Constitutiones et Epitome Instituti,* Rome, 1949, no. 170, p. 373.

not servants of the priests and scholastics of whom they take care in very many ways. Very Reverend Father General, in his 1948 letter to superiors "On the Procurement and Training of Brothers," clearly states this point in the words: "The brothers are not assigned to serve the fathers, but the Society, in exactly the same way that the fathers serve the Society."[11] Priests, scholastics and brothers are not distinguished from one another as masters and servants; they are all of them, rather, servants of God, of the Church and of the Society of Jesus.

Jesuit brothers are members of the mystical body of Christ within the special section of that body that bears the name of "the Society of Jesus." Of its very nature, the concept of the mystical body demands that the members be different, not that all be identical, but it also demands that all the members be joined together in the unity and coordination of the working of the one only Body. Father General, in the section of the 1948 letter just cited, goes on to add: "In the early days of the Society, after the fathers had taken their turns at porter and cook, thereby suffering loss of time and harm to their priestly work, St. Ignatius wisely gave some thought to a 'division of ministries;' yet there was to remain one body, in which everyone would not be the eye nor the hand nor the foot, but each member indispensable for the good of the whole. Someone may say that the hand is more useful than the foot; but is not this introducing an arbitrary hierarchy of human values?"[12]

II

The special vocation of the Jesuit brother should fit the changing needs of the Society and of the times. Father Ledochowski recognized this need for adaptation when, in his 1936 letter to the provincials of the American Assistancy "On Increasing the Number of Coadjutor Brothers," he wrote of the brothers that in Jesuit colleges "they could be secretaries to the different administrators and superiors, registrars in schools and universities, librarians, treasurers, bookkeepers, or fulfill a thousand and one other offices."[13] The same gen-

[11] *Acta Romana* XI, 1949, p. 524.
[12] *Ibid.*
[13] *Ibid.* VII, 1936, p. 590.

eral need for adaptation to modern conditions had previously been recognized and acted upon by the Twenty-Sixth General Congregation of the Society in 1915,[14] which called for a revision of Jesuit Rules to fit modern customs; and by the Twenty-Seventh General Congregation which helped the brothers specifically by eliminating from the rule book the old fourteenth common rule.[15]

The brothers could not be expected to live in such a way as to be out of joint with their own period of history or with the men with whom they dwelt. "Heroic virtue," writes the present Very Reverend Father General, "is for the few and always will be."[16] He also writes: "It is all right to ask for performance above the ordinary sometimes, but not every day."[17] In their way of life, Jesuit brothers must have the opportunity for worthwhile service of Christ as well as for constant sacrifice in the following of the lowly, mortified, suffering Christ of the Two Standards and the Kingdom. In the past in the Society of Jesus brothers have always had the opportunity for both the lowly following of the crucified Christ and for outstanding performance in His service, especially if they came to the order with a trade or skill, or were granted permission by superiors to prepare themselves. With the innovations now in effect, it can be expected that they will distinguish themselves still more in the future.

Brothers have always had the opportunity for outstanding service in following Christ in the Society of Jesus. The clause within parentheses in Chapter 6, number 3 of the *Examen Generale* opened the road for Jesuit brothers to do great things for Christ from the beginning of the order. From the start, brothers have had the chance to "be occupied in greater things according to the talent that God our Lord may have given them."

There are names of well-known brothers to prove this point of the proper utilization of their great natural abilities. Brothers like Camell after whom the flower, the camellia, was named by Linnaeus, Pozzo, greatest of Jesuit artists, Segers,

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[14] *Ibid.*, 1916, p. 34.
[15] *Decreta Congregationis Generalis XXVII*, p. 242 ss.
[16] *Acta Romana XI*, 1949, p. 522.
[17] *Ibid.*, p. 516.

also an artist and friend of Rubens, Castiglione, who spent half a century as an artist in the court of China, are known to many Jesuits. There are other brothers also, and many of them, who are still not known and who could easily serve as subjects some day for another book on brothers like *Better A Day*.[18] For example, the Brothers Tristano in St. Ignatius' own time, brothers in the flesh and coadjutor brothers in the Society, certainly made use of this opportunity of being "occupied in greater things." Lawrence, the younger of the brothers and the first admitted to the order—in the year 1552—was an outstanding builder in the early days of the Society in Italy. Of him, Ignatius says that if no other profit were reaped from the college at Ferrara he would not be dissatisfied because of the edification that brother gave everyone "no less by his good example than by his skill."[19] A scholarly book has recently been written about John, the older of the brothers, who was both architect and master builder and who supervised construction of Jesuit churches and colleges throughout Italy and Sicily in the period of the first great expansion of the Society.[20] St. Ignatius resorted to fasting to gain this brother for the Society.[21] Brother John Tristano is credited with the establishment of Jesuit churches in their own distinctive style of architecture.

Brother Luis d'Almeida lived most of his Jesuit life as a coadjutor brother, and the last two years of it as a Jesuit priest. He entered the order in Japan in 1556, the year of Ignatius' death and four years after Xavier died. He was a young Portuguese merchant, almost a millionaire by our standards and, for his time, highly skilled in medicine. In 1557 he established Japan's first free hospital and a medical school, in which he taught the Japanese Western medicine.[22] With God's grace he also made and, in that time of great scarcity of priests, baptized many converts.

Brother Henry Foley was an English brother, a convert,

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[18] J. R. Leary, S.J., *Better A Day*, Macmillan, 1951, 341 pp.

[19] *Monumenta Historica S.I., Chronicon*, vol. II, pp. 491-92.

[20] Pietro Pirri, S.J., *Giovanni Tristano e i Primordi della Architettura Gesuitica*, Roma, Institutum Historicum S.I., 1955.

[21] *Monum. Ignat.*, Ser. I, vol. X, p. 47.

[22] Bro. J. Dewender, S.J., "Brother Luis de Almeida, S.J. (1525-1583)," *The Brother*, N. Y. Province Brothers' Newsletter, Oct. 1959, pp. 15-18.

who entered the Society in 1851 and composed the first life of St. Alphonsus Rodriguez in English, a work that was published in London in 1873. During a long career as *socius* to the provincial, he also composed the monumental *Records of the English Province of the Society of Jesus.* This work is made up of eight volumes and contains almost 7,500 pages filled with facts and records of the labors and sufferings of English Jesuits in the sixteenth and seventeenth centuries.[23]

Brother Etienne Martellange also figures largely in a recent scholarly publication, Father P. Moisy's *Les Eglises des Jésuites de l'Ancienne Assistance de France.*[24] He has also been the subject of an article in *Archivum Historicum, S.I.*[25] Brother Martellange, who entered the order at Avignon in 1590, was a member of a family of artists. He himself has often been called a great Jesuit architect.

Jesuit Ships

And there are always available for mention the eminent brothers of the great Jesuit mission in Brazil! For almost two hundred years Jesuit ships sailed off the coast of Brazil and deep into the Amazon and its tributaries. The provincial of that extensive land was one Jesuit superior who was "at sea," literally and very often. To meet the needs of a tremendous mission that stretched along the whole vast coast from southern Brazil to far north of the Amazon and far up the gigantic rivers, Jesuit brothers built and sailed a small fleet of ships. Several of the colleges possessed ships to bring in supplies and to provide for the other Jesuit establishments of the region. The provincial had a ship, known as "the frigate of the provincial," which was literally his headquarters in the annual visitation of his subjects. The brothers built these ships in their own shipyards and eight brothers, usually listed as *socii* to the provincial, sailed the provincial's frigate for almost two centuries. One brother, Francisco Dias, piloted the frigate from 1581 to 1618 when, because he

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[23] Bro. J. Dewender, S.J., "Brother Henry Foley, S.J. (1811-1891)," *The Brother,* Aug. 1959, pp. 14-16.

[24] Published by Institutum Historicum S.I., Rome, 1958.

[25] P. Moisy, S.J., "Portrait de Martellange," *AHSI* 21, 1952, pp. 282-299.

was in his eighties, he retired to the college at Rio and had charge of the carpenters and woodcarvers. He died in 1633 at the age of 94. He never suffered shipwreck in all his years at sea.

Brother Manuel Pires, who entered the Society at the age of 34 in 1659, sailed the provincial's ship for some 30 years. He is listed as the greatest of the Jesuit pilots in Brazil, and he was considered very holy. His life was written and an investigation of his virtues begun.

Pirates captured the frigate of the provincial three times, once English pirates, once Dutch and once French. Since the frigate was considered a royal ship it flew its own pennant and banner, the IHS of the Society on a white background. The last of the line, the "Frigate of St. Joseph and of St. Francis Xavier," was used to carry Jesuits into exile and imprisonment in Portugal in the persecution under Pombal.[26]

Apart from the great successes, there have also been problems of a legislative nature in the vocation of the Jesuit brothers, problems that have shown themselves openly in the modern social environment and problems that have arisen from ancient Jesuit rules and regulations. These problems have by now been removed as far as Jesuit regulations are concerned, a fact that Jesuit priests, scholastics and brothers should know in order that they may help bring to increasing actuation the broader areas of knowledge and of action permitted, and even expected of, the present-day brothers. Brothers were always able to perform great works for the Society of Jesus because well-trained men—men such as Louis de la Croix, missionary in Paraguay, who came to the novitiate in 1623 at the age of 21 with a master's degree in Philosophy,[27] and Miguel Marcos, who is to be found sailing into exile on the Spanish galleon *San Carlos Borromeo* in 1769 and who had had three years of philosophy and four

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[26] Serafim Leite, S.J., *Historia da Companhia de Jesus no Brasil*, vol. VII, book III, ch. II, pp. 249-60. Serafim Leite, S.J., "Francisco Dias, Jesuita Portugues, Architecto e Piloto no Brasil (1538-1633)," *Broteria* 51, Lisbon, 1950, pp. 258-265.

[27] P. Delattre, S.J. and E. Lamalle, S.J., "Jésuites Wallons, Flamands, Français, Missionnaires au Paraguay, 1608-1767," *Archivum Historicum S.I.* XVI, 1947, pp. 152-53.

years of medical studies in Spain to gain his M.D.[28]—have always entered the order as temporal coadjutors. Without an established policy of systematic technical training within the order for the brothers, however, it would be hard to provide a steady stream of brothers to take up responsible tasks such as those proposed by Father Ledochowski and already mentioned above as suitable occupations for brothers in the modern Jesuit colleges. The legal hindrances that blocked off such a policy of systematic preparation in the past, and which have in recent years been eliminated, will now be listed.

III

The first and greatest hindrance to the purely human and technical development of the Jesuit brothers—at least because of the interpretation formerly placed upon it—was the cause within Chapter VI, number 6 of the *Examen*, which in the Latin translation along with the subsequent clause, reads:

> "nec etiam [coadjutor temporalis], si in suo eodem [statu] maneat, plus litterarum addiscere quam sciebat cum est ingressus, curet; sed perseverare magna cum humilitate debet, in omnibus Creatori ac Domino suo iuxta primam suam vocationem inserviendo, ac sollicite in abnegationis sui ipsius profectum et verarum virtutum studium incumbendo."[29]

The second of the obstacles to adequate technical preparation of Jesuit brothers was the old fourteenth of the common rules, now no longer in the rule book of the Society. This rule read:

> "Nemo eorum qui ad domestica ministeria admittuntur, aut legere discat aut scribere, aut si aliquid scit plus litterarum addiscat; nec quisquam eum doceat, sine praepositi generalis facultate; sed satis ei erit sancta cum simplicitate et humilitate Christo Domino servire."[30]

The introduction of the 1910 edition of the *Regulae Societatis* states of the common rules that some were taken from the Constitutions of the Society and that "almost all the rest" are

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[28] E. J. Burrus, S.J., "A Diary of Exiled Philippine Jesuits," *AHSI* XX, 1951, pp. 269-99.

[29] *S.I. Constitutiones et Epitome Instituti*, Rome 1949, p. 64.

[30] *Regulae Societatis Iesu*, Bruxelles, 1910, p. 17.

rightly to be held as established and approved by our holy Father Ignatius "at least as far as pertains to substance."[31] These rules first appeared in print in 1560, after the death of St. Ignatius, and they were revised in 1567. In 1580, in Father Mercurian's time, another revision of the Common Rules was made and a new edition published. The 1910 introduction says that in this 1580 edition, published long after St. Ignatius died, "the common rules are found in almost the present form"[32]—that is, in the form in which they existed until the edition of 1932. It may well be that a study of the history of the individual common rules has already been made. If so, it would be interesting to see to what extent, if at all, this prohibition against brothers' learning to read or write goes back to Ignatius' time, and just how this fourteenth of the common rules developed.

The third difficulty against adequate technical preparation for the brothers was contained in the wording of the old tenth of the rules for coadjutor brothers, rules that were first composed in 1610. This rule read:

> "Librum nullum neque retinere, neque legere, cuiuscumque generis, iis licebit, sine Superioris licentia, cuius erit iudicium eos illis assignare, qui magis ad ipsorum spiritualem fructum expendire videbuntur."[33]

It would seem that, to follow this rule, no books of any kind were to be allowed to the brothers except those that specifically advanced their spiritual life. This rule was very much changed and improved upon in the 1932 edition of the Jesuit rules, but the clause of the *Examen*, "neque . . . plus litterarum addiscant quam sciebant in ingressu," transferred from the suppressed fourteenth Common Rule, now finds a place within the new regulation, the fifteenth of the 1932 rules for coadjutor brothers:[34]

> "Librum nullum vel folia periodica nulla cuiuscumque generis legent vel retinebunt sine superioris licentia, cuius erit eos assignare quos ad spiritualem fructum vel ad officium melius obeundum iis expedire iudicaverit. Neque sine provincialis facultate plus litterarum addiscant quam sciebant in ingressu; sed satis habeant sancta cum simplicitate et humilitate Christo Domino servire."[35]

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[31] *Ibid.*, pp. ix, x.
[32] *Ibid.*, p. xi.
[33] *Ibid.*, p. 50.
[34] *Regulae Societatis Iesu*, Rome, 1932, p. 66.
[35] *Loc. cit.*

This rule includes periodicals within the reading matter for which brothers need permission, but it adds the reading of professional or trade publications to the type of book for which the superior may give permission. The permission for further studies by the brothers is, in this new rule, to be granted by the provincial, a stipulation that is more liberal by far than the older permission needed from Father General in the ancient common rule just to teach a brother to read or write. All things considered, the new fifteenth rule of the brothers is a very great improvement over the old fourteenth common rule, yet in itself it does not give the appearance of urging provincials habitually to grant the permission to the brothers that would enable them to take professional and technical courses.

IV

All these legislative difficulties against an increase of knowledge by the brothers have been eliminated in the course of recent years, and the way has been opened to them to take systematic courses within their technical training in the Jesuit order.

The old fourteenth of the common rules, which forbade brothers to learn to read or write, was eliminated from the number of the rules of the Society by the Twenty-Seventh General Congregation, held in 1923. Decree 11 of the Twenty-Sixth General Congregation, which met in 1915 in the midst of war, had called for a revision of the "Instructions, ordinations of the Generals, the rules, as well as the decrees and canons of the General Congregations."[36] The reasons for this revision had been clearly stated in the eleventh decree itself, to wit: "in order that our laws might be better adapted to modern and easier usage and that a full reconciling of our law with present day pontifical law might be made more evident."[37] When, in the revised text of the common rules as published by the Twenty-Seventh General Congregation in 1923, the old fourteenth rule is simply omitted, it is easy to understand that the Congregation's reason for dropping it was that here, too, they wished "to

[36] *Acta Romana*, 1916, pp. 33-4.

[37] *Loc. cit.*, p. 34.

adapt whatever seemed obsolete to the changed conditions of our times."[38] No matter how the reason might be stated, the fourteenth rule definitely ceased to be part of the Society's law through the action of the competent authority of the Twenty-Seventh General Congregation.

The Twenty-Seventh General Congregation itself revised the text of the rules of the Summary and of the common rules, but it left the changing of the other rules of the Society to the authority of Very Reverend Father General.[39] This action left the revision of the rules for the temporal coadjutors in the hands of Father General and, when the new text of the Society's rules was published in 1932, the new fifteenth of the brothers' rules contained the improvements already mentioned, to wit, that with the permission of their superior brothers could now read publications that were helpful to their trade, and that the provincials could now grant the permission for their brother-subjects to study. Yet the great weight of the clause in Chapter VI, number 6 of the *Examen,* which was inserted in this new rule, could still be felt and could make it appear to those more conservatively inclined that Jesuit brothers should still not rightfully desire "to learn more letters" than they knew when they entered the Order. So matters stood until the Thirtieth General Congregation in 1957. At that time, through the process of legal interpretation of the text, the old common interpretation of this clause which had historically posed the greatest obstacle to a consistent program of technical preparation for the brothers was itself blotted out.

Interpretation

Legal interpretation of the *Examen* belongs only to a General Congregation in the Society of Jesus because of that document's great authority and its equal rank with the Jesuit Constitutions.[40] The process of interpretation of this par-

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[38] Very Rev. Fr. Gen. Wlodimir Ledochowski, S.J., Letter "The Promulgation of the decrees of the Twenty-seventh General Congregation," *ibid.*, p. 58.

[39] *Decreta Cong. Gen. XXVII,* Decretum Historicum 9, p. 13.

[40] A. Arregui, S.J., *Annotationes ad Epitomen Instituti S.I.,* Rome, 1934, p. 17, p. 30.

ticular clause began, however, in an apparently incidental section of the letter of Father General Janssens dated October 30, 1948 and entitled "On the procurement and training of Brothers." This particular paragraph, contained in a section of the letter encouraging the foundation of preparatory schools for prospective candidates for the brothers, reads:

> "Please do not let anyone object that this sort of instruction of youth is not in conformity with the spirit of our Institute. The Institute does not intend that our brothers be illiterate and uneducated men. It merely states, in order that the way to human ambition be more securely blocked, that the brothers for their part should be satisfied with the learning which they had at the time of their entrance, and that it is for superiors only, in this case the provincial, to decide whether they should learn more."[41]

The Thirtieth General Congregation later on makes this paragraph its own. The Thirtieth General Congregation, held in 1957, considering what it could do to enable the brothers to have better spiritual and technical formation in modern times, authoritatively settled the legal meaning of the troublesome text in the following words of its *Decretum Historicum* 13, number 2:

> "Referring to the place in the *Examen* Chapter 6, number 6: 'nec . . . plus litterarum addiscere, quam sciebat cum est ingressus, curet,' the Congregation confirmed with its own authority the words of our Father in the letter of October 30, 1948 to Superiors of the Society . . ."[42]

There follow immediately the words of Father Janssens just above cited. Obviously, the General Congregation is here acting upon the right given it alone to interpret authentically "the Constitutions and the laws passed by a General Congregation."[43] Such an official interpretation made by a competent public authority is known as an "authentic" interpretation and it thereafter has the same force as the law itself.[44]

The authoritative meaning of the clause of Chapter VI, number 6, has been settled, then, not as meaning that brothers are not to study but only as meaning that the decision on

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[41] *Acta Romana* XI, 1947, pp. 521-2.
[42] *Ibid.* XIII, 1958, p. 310.
[43] *Epitome Instituti,* Romae, 1949, n. 16, p. 308.
[44] *Codex Juris Canonici,* Can. 17, #2.

their studying is to be left in the hands of their fathers provincial. The next important step—that of making sure that the brothers who now clearly have the right to study will also be able to put this right to use in their own sphere of temporal work—is taken toward the end of the decisive instruction "On the training of our coadjutor Brothers," issued by Father General Janssens in 1958. Father General writes:

> "Now that the Thirtieth General Congregation has by its authoritative interpretation (decree 13, no. 2) explained the text of the *Examen* (chapter 6, number 6)—a text that gave rise to so many problems—it is left to superiors prudently to decide who among the temporal coadjutors should be trained and in what trades over and above the training they had when they entered the Society and to decide how this training is to be received. In this, as in everything, our final norm must be 'the greater glory of God' and His more perfect service according to the circumstances and needs of our times."[45]

It is not only some few Jesuit brothers who are now to receive adequate courses in their technical training. Very Reverend Father General wrote the above words after he had already stated in this same instruction several important principles pertaining to the brothers, to wit: "All things being equal, the better educated will be the better religious;"[46] and "Once more, all things being equal, the more perfect the natural and 'technical' or 'professional' development of the religious, the better the religious."[47] Father General wrote the above words after he had already decreed that, "all contrary so-called 'tradition' being put aside," those who have the talent are to be trained from their postulancy by skilled brothers or laymen in some trade, at the same time still preparing themselves for the customary domestic tasks.[48] Father General wrote them after he had prescribed a minimum two-year juniorate period of religious and technical training for the brothers, to be given them immediately after they had taken their first vows, and after he had stated that:

> "the natural training or 'culture' [of the brothers] must also be perfected. According to the official interpretation of our law as given by the Thirtieth General Congregation (decree 13, no. 2),

[45] *Acta Romana* XIII, 1959, pp. 448-9.
[46] *Ibid.*, p. 440.
[47] *Ibid.*, pp. 442-3.
[48] *Ibid.*, p. 442.

let Superiors without any scruple see to it that our junior brothers be given the same secular training as is given to the outstanding laboring men in the same locality. In fact, if these young men have the talent, let them advance in this training as far as the greater good of the Society and its works demand."[49]

Juniorate

On the spiritual side, during this brothers' juniorate, Father General writes, "their knowledge of christian doctrine is to be widened and deepened, and, according to their capacity and needs, also their knowledge of Holy Scripture, liturgy, ecclesiastical history."[50]

In his Instruction Father General also expresses his desire that Jesuit brothers obtain valid certificates during this juniorate, testifying to their technical knowledge. He wishes them to attend "good Catholic trade schools" to gain this knowledge, or, if this cannot be done, they are to be trained by "a skilled and experienced brother, (hardly ever by one who is self-educated)" or by "a skilled lay teacher." Future infirmarians, says this instruction, are to be trained "in schools of nursing which can grant them a diploma." In other words, Very Reverend Father General not only wants the Society of Jesus to know that the brothers can, from now on in, be highly trained in their assigned tasks but he also decrees that they will be highly trained as a body and that they will go to schools.[51] It is always taken for granted that the Brothers will also be adequately trained in their traditional domestic tasks.

Very Reverend Father General sets a very clear deadline on compliance with the decisions about the brothers contained within this 1958 instruction. He concludes the instruction with a very brief paragraph that states:

> "This instruction and the innovations herein contained, especially the extended training period for the coadjutor brothers after their first vows and their period of probation before last vows, are to be put into practice as soon as possible. They must be universally in effect at least by the beginning of 1959."[52]

The great obedience of the Society to the technical training aspects of this instruction can be seen from Brother Gerard

[49] *Ibid.*, p. 443.
[50] *Ibid.*
[51] *Ibid.*, p. 444.
[52] *Ibid.*, p. 449.

Schade's schematic report in *The Brother,* the New York Province Brothers' newsletter, on the brother juniorates now functioning in many Jesuit provinces, a report that in itself would make a good foundation for another article on the progress of the Jesuit brothers of today.[53]

The Thirtieth General Congregation, to make one last comment in concluding this section, also decreed that a new revision of the rules for temporal coadjutors be turned over to Very Reverend Father General for accomplishment, along with the power to suspend, insofar as necessary, any opposing decree of past general congregations. The thirteenth decree of the Thirtieth General Congregation, which rightly begins with the words: "The General Congregation was singularly solicitous for our coadjutor brothers," contains the following statement:

> "Very many of the *postulata* requested the Congregation to revise the rules of the temporal coadjutors, and specifically that it remove the prohibition in Rule 15, 'of learning more letters than they knew when they entered.' "[54]

Despite the new authentic interpretation of the meaning of this phrase, if it still has any weight from tradition to prevent Brothers from studying, the Thirtieth General Congregation wants it removed, at least from the rules.

V

In the closing days of November 1959, shortly after the above paragraphs were written, the new text of the revised rules for the coadjutor brothers reached the American provincials. The new brothers' rules are based heavily on the ideas of the religious life as such and the Mystical Body, and, in this thought of the Mystical Body, reiterate in the twenty-second rule the attitude of reverence and respect due to the sacramental character of the priesthood and to the office in the Mystical Body that this character imposes on those who bear it. The new rules naturally also follow through on the demands of the Thirtieth General Congregation and the 1958 instruction of Very Reverend Father General in the matters of technical and cultural training of the Jesuit brothers.

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[53] Cf. *The Brother, Aug.* 1959, pp. 8-12.

[54] *Acta Romana* XIII, 1958, p. 309.

Insofar as the new rules deal with these types of training, they will be considered briefly here.

The ninth of the new brothers' rules admonishes the brothers earnestly to "endeavor to obtain the greatest possible benefit from the completion of their personal training, both from the weekly instructions in which the Catholic faith, Holy Scriptures, the sacred liturgy, ascetical principles, the history of the Church and of the Society, and similar matters are explained to them, and also from their daily spiritual reading in which they will devote themselves to the same subjects . . . This programme will ensure that they receive considerable help along the road to perfection, and that they are able to converse with the externs they have to meet, and answer their more usual difficulties."

The fourteenth of the new rules, after stressing the importance of the traditional household duties of the Jesuit brothers, adds:

> "In addition, those whom superiors have selected to learn some particular trade or craft, should so perfect themselves in it to the best of their ability that, by always setting as their goal the greater glory of God, Our Creator and Lord, they will be as good as, or better than, competent lay-workers, and give as much edification to others by their professional skill as by the example of their life."

To point out the concern of the new rules with the cultural training of the brothers, it is best to quote the complete text of the fifteenth rule:

> "Moreover, since the Society's greater good and their own require it, all should be keen to secure that level of culture and general education, even in what concerns non-religious subjects, which is shared by the majority of their contemporaries and is in keeping with their particular state of life; above all, they should learn to speak and write their own language correctly."

The new sixteenth rule once again expands the normal reading matter available to Jesuit brothers, and it eliminates all mention of the clause from Chapter VI, number 6 of the *Examen,* so often mentioned above. The text of the rule follows:

> "They [the brothers] shall make use only of those books, periodicals and newspapers which are available to them in their community library or recreation room, or for which permission is granted in individual cases by the spiritual father or the superior, either to

> complete their spiritual development or general education, or to meet the requirements of their trade or office. They should also be on their guard against wasting time in reading what deals with worthless or quite trivial topics."

The seventeenth rule points out that the free time available to the brothers may be used by them "in completing the training which their vocation requires, according to the directions of their superior."

The eighteenth rule tells the brothers to "be ready, out of love for the Society and their brethren, to instruct other brothers without reserve in their own particular trade or craft."

The new twenty-third rule also deals with an important type of instruction to be given to Jesuit brothers. It reads in part:

> "For their dealings with externs, the coadjutor brothers also, in accordance with the requirements of their condition and office, should receive suitable instruction in the social significance of the Gospel and be filled with its spirit; and they should likewise learn to put it into practice in their life."

The twenty-fifth and last of the new rules cites the thought of St. Ignatius contained within Part X, number 3 of the Jesuit *Constitutions* to remind the brothers that virtue, which unites the human instrument to God, must always be their first concern. After this spiritual foundation has been well established, then the preservation and growth of the whole Society can be expected to draw additional strength from the "natural means by which the instrument of God Our Lord is adapted to the needs of the neighbor." These means are, of course, to be used solely for the service of God and with the trust of the individual properly placed in God rather than in his human skills.

These new brothers' rules then, which will soon be in the hands of Jesuit brothers and available to all the members of the order, guarantee that consistent and adequate consideration will be given to the demands of the new ideas on the technical training of Jesuit brothers.

VI

The way, then, is completely open today for obtaining the proper technical training of Jesuit brothers and their greatest

possible natural usefulness "for the glory of God and the good of souls." Brothers may still come to the Society *"sine litteris,"* and they will be most welcome if they have the native intelligence needed to grasp the nature and the requirements of the religious life and if they sincerely desire to serve God. They can enter the order now at a young age and without a trade, and learn that trade within the Society. Sentences within Very Reverend Father General's 1948 letter on the brothers and his 1958 instruction, advising Jesuits to look for brother-candidates within their schools, take on very deep significance.[55] More than ever before, brothers can enter the Order *"cum litteris,"* and know that all their talents will be used, subject to obedience and the needs of the Order, for God's greater glory.

Of course it is always God who gives the growth, yet Paul must still plant and Apollos water. The work of gaining vocations for the Society is a task that belongs to all its members, priests, scholastics and brothers. It is, in fact, a work that cannot successfully be completed unless very many Jesuits, in their own way and within their own assigned tasks, stay alert for chances to encourage good men to consider joining the Society as priests or brothers. Now that ancient obstacles to the Jesuit brothers' vocation have been eliminated, it is more easy to perceive the true worth of the religious vocation of the brothers, a vocation that has given the Society so many of its saints and blesseds. New candidates for the brothers can more easily be sought for now, as Father General says, "in our schools of humane studies," . . . "a most bountiful source" that "has been too much neglected."[56] Now that much time, thought and action have been spent effectively on the task of bringing the holy way of life of the Jesuit brothers more into accord with the needs and circumstances of the present times, the number of brothers within the order has shown a rapid increase. Very Reverend Father General wrote in his 1948 letter[57] that, in 1947 there were 5,188 Brothers in the order, 111 fewer than there had been

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[55] *Ibid.* XI, 1948, p. 520; XIII, 1959, p. 439.

[56] *Ibid.*, p. 439.

[57] Very Rev. Fr. Gen. John B. Janssens, S.J., Letter "On the procurement and training of brothers," 1948, *ibid.*, XI, p. 512.

ten years before; now, at the beginning of 1959, the Brothers are 5,769 in number,[58] an increase of 581 in 12 years. It is good to see the numbers increasing. There is much work for the brothers to do in the Society and in Christ's great Church where, as Pope Pius XII quotes in his encyclical on the Mystical Body, " 'The head cannot say to the feet: I have no need of you,' " and where, stating his own thoughts, he continues, ". . . marvelous though it appear: Christ requires His members."[59] Christ needs many men to serve Him in the special way of the brothers, to reverence all priests, and to help Jesuit priests and scholastics to perform their vital works for the salvation of souls.

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[58] *Supplementum Catalogorum S.I. 1960,* Romae, p. 8.

[59] Pope Pius XII, Encyclical Letter, *The Mystical Body of Christ,* America Press, p. 24.

St. Ignatius of Loyola and the Courtier Type

Lowrie J. Daly, S.J.

In the May of 1521 the capital of Navarre, Pamplona, was facing a crisis. The kingdom of Navarre had been seized by wily King Ferdinand of Aragon in 1512, after it had played the part of a buffer state between France and Spain and had long been coveted by the sovereigns of both countries. But at the death of Ferdinand in 1516, there was considerable unrest and some open rebellion in the kingdom of Castile against the rule of Charles V, who was busy at the time with problems in Germany. During the next few years it became evident that the French king would aid the former king of Navarre in his attempt to retrieve his former kingdom. At the same time the officials of Navarre warned Charles V not to withdraw troops from the frontier even in the face of the unrest in Castile. But things in Castile looked a lot blacker than a possible French invasion out on the frontier and the withdrawal of troops continued.

Thus it happened that in the May of 1521 when the French troops, 12,000 infantry, 600 horses and 29 guns, came bounding through the passes at Roncevaux, Pamplona was in no shape for strong defense. It is true that there was a citadel with provisions, pikes, cannon and powder, but the town fathers were in favor of immediate surrender to the French. In vain, a young knight, Iñigo of Loyola, in the service of the royal viceroy of Navarre, pleaded for action and strong resistance. The town fathers paid him no heed and made their own peace with the approaching French, who were accompanied by the claimant to the former kingdom of Navarre. Nevertheless Iñigo of Loyola, loyal to his oath, refused to surrender the citadel although the town itself was already garrisoned by the French and the defenders of the citadel were hopelessly outnumbered. The assault on the citadel, coming on Pentecost Tuesday, lasted some six hours with the French bombarding the fortress with their cannon

and preparing their scaling ladders. Suddenly the picture changed. As Ignatius in his *Autobiography,* tells us, speaking of himself in the third person, "After the assault had been going on for some time, a cannon ball struck him in the leg, crushing its bones, and because it passed between his legs it also seriously wounded the other."[1] Ignatius fell and with him fell the citadel.

Fame and Glory

Up to the time of his misfortune, Ignatius had been Iñigo of Loyola, a nobleman and courtier seeking fame and glory, and "the credit of a great name upon earth," as the world had taught him. He was but a mediocre Catholic and his life had not been free from serious sin, as Polanco and Nadal, both close friends of Ignatius testify.[2] Now, however, in the long and very painful recovery from his battle experience, Iñigo was to become Ignatius, the courtier of the world was to turn into the follower of Christ, the King.

During the years when Ignatius was strenuously pursuing his ideals of knightly fame and glory, another lover of these same ideals, had been carefully writing a manual of instructions which would summarize the formative principles of the perfect knight and courtier. When Baldesar Castiglione finished his volume, *The Book of the Courtier,* he may not have realized that he had written a Renaissance best-seller. But that is what he had done. The Italian original, written partly at Rome and partly at Urbino, between the years 1508 and 1516, was first printed by the famous Aldine Press at Venice in the April of 1528. Since that date some one hundred and forty editions have been published and the original has been translated into Spanish (1534), French (1537), English (1561), Latin (1561), and German (1566). Obviously *The Book of the Courtier* was widely read and highly influential. Whether or not, Ignatius of Loyola ever found time to read it, is another question. But what is evident is that Castigli-

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[1] *St. Ignatius' Own Story,* trans. by by William Young, S.J. (Chicago: Henry Regnery Co., 1956), chap. 1, no. 1, p. 7.

[2] Cf. Paul Dudon, S.J., *St. Ignatius of Loyola,* trans. W. J. Young, S.J. (Milwaukee: Bruce, 1949), pp. 37-38

one's teaching is clearly and interestingly opposed to some of the key ideas and central maxims of Ignatius.

A recent work by John S. White has briefly but clearly analyzed the emphasis which Castiglione places upon such ideals as "universal favour", honor, fame, and in general what Ignatius would term "worldly glory".[3] According to White, the type of individualism which Castiglione has canonized is the "aesthetic individualism," where the "energetic activism is sublimated into a passive aesthetic individualism."[4] He points out that the tyrant is above the society he dominates, the anarchist is outside the one he fights, while this "aesthetic individualist" asserts himself inside or within society, and uses society "like a resonance box," all the while sounding off himself. In this analysis, the courtier needs society in the same way "a work of art requires a beholder" or "the drama, an audience".

Just as Castiglione had definite ideas as to what went into the making of the "perfect courtier," so Ignatius had exact ideas as to what went into the making of a perfect follower of Christ. Perhaps the simplest procedure is to contrast the words of Castiglione with those of Ignatius.[5] As a matter of fact, the book of Castiglione crystallizes the ideals and objectives of the "perfect courtier," as they were current in his day, which was also the day of St. Ignatius. Like Machiavelli's *Prince*, Castiglione's work too was a synthesis of the actual thought of the time. His statements were the opinions and attitudes of the average nobleman bent upon a successful career. Certainly their sentiments would be familiar and well known to Ignatius, the converted knight, who said of himself that "up to his twenty-sixth year he was a man given over to the vanities of the world, and took a special delight in the exercise of arms, with a great and vain desire of wining glory."[6]

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[3] John S White, *Renaissance Cavalier* (New York: Philosophical Library, 1959).

[4] *Ibid.*, p. 7.

[5] The passages from Castiglione are cited from Opdycke's translation. Count Baldesar Castiglione, *The Book of the Courtier*, trans. Leonard Eckstein Opdycke (New York: Scribner's Sons, 1903). Italics added.

[6] Autobiography, *ed. cit.*, p. 7.

Reputation and Honor

First of all, it is clear that the good opinion of men ("universal favor") and honor are the great objectives of the courtier. In other words, the courtier seeks a good reputation and honor. It has been said that reputation is the good opinion other people have of a man because of his virtue or worth, and that honor is the external expression of this opinion. *The Book of the Courtier* is informal discussion of the idea of a perfect courtier, and Castiglione had various highborn personages give their opinions, with Count Ludovico da Canossa playing the leading role. Distinguishing his statements about the matter of praising oneself, Count Ludovico da Canossa, the main speaker, remarks as follows.

> If you heard what I said, it was impudent and indiscriminate self-praise that I censured . . . I say, however, that he, who in praising himself runs into no error and incurs no annoyance or envy at the hands of those that hear him, is a very discreet man indeed and merits praise from others in addition to that which he bestows upon himself . . . But to my way of thinking, the whole art consists in saying things in such a way that they shall not *seem* to be said to that end, but let fall so naturally that it was impossible not to say them, and while *seeming always to avoid self-praise, yet to achieve it* . . . (I/18, p. 27).

In the other parts of the discussion, the matter of *appearing* rather than *being* is emphasized several times.

> Next I say that of bodily exercises there are some that are almost never practised except in public,—such as jousts, tourneys, stick-throwing, and all the rest that have to do with arms. Hence when our Courtier has to take part in these, he must first contrive to be so well equipped in point of horses, weapons and dress, that he lacks nothing. And if he does not feel himself well provided with everything, let him on no account engage, for if he fails to do well, the excuse cannot be made that these things are not his business. Then he must carefully consider in whose presence he is seen and of what sort the company is . . (II/9, p. 85).
>
> Hence the Courtier ought to take great care to make a good impression at the start, and to consider how mischievous and fatal a thing it is to do otherwise. (II/36, p. 113).
>
> . . . Therefore if our Courtier excels in anything besides arms, I would have him get profit and esteem from it in fine fashion; and I would have him so discreet and sensible as to be able with skill

and address to attract men to see and hear that wherein he thinks he excels, *always appearing not to do it from ostentation, but by chance and at others' request rather than by his own wish.* And in everything he has to do or say, let him if possible come ready and prepared, yet *appearing* to act impromptu throughout. (II/38, p. 116).

So too, even in speaking of arms, our Courtier will have regard to the profession of those with whom he converses, and will govern himself accordingly,—speaking in one way with men and in another way with women. And if he wishes to touch on something that is to his credit, *he will do so covertly, as if by chance in passing,* and with the discretion and caution that Count Ludovico expounded to us yesterday. (II/8, p. 84).

The reason for this careful safeguarding of appearance is to achieve the good opinion of all and honor. For instance, even should the courtier become involved in a quarrel, appearances must be watched.

Nor should he be too ready to fight except when honour demands it; for besides the great danger that the uncertainty of fate entails, he who rushes into such affairs recklessly and without urgent cause, merits the severest censure even though he be successful. But when he finds himself so far engaged that he cannot withdraw without reproach, he ought to be most deliberate, both in the preliminaries to the duel and in the duel itself, and always show readiness and daring. (I/21, p. 30).

And this applies even to the practice of arms and to the jousts and tournaments.

Even in time of peace weapons are often used in various exercises, and gentleman appear in public shows before the people and ladies and great lords. For this reason I would have our Courtier a perfect horseman in every kind of seat; and besides understanding horses and what pertains to riding, I would have him use all possible care and diligence to lift himself a little beyond the rest in everything, *so that he may be ever recognized as eminent above all others.* And as we read of Alcibiades that he surpassed all the nations with whom he lived, each in their particular province, so I would have this Courtier of ours excel all others, and each in that which is most their profession. And as it is the especial pride of the Italians to ride well with the rein, to govern wild horses with consummate skill, and to play at tilting and jousting,—in these things let him be among the best of the Italians. In tourneys and in the arts of defense and attack, let him shine among the best in France. In stick-throwing, bull-fighting, and in casting spears and darts, let him excel among the Spaniards. But above everything he should temper all his movements with a certain good judgment and grace,

if he wishes to merit *that universal favour*, which is so greatly prized. (I/21, p. 30).

But it must be noted that ostentation is to be avoided as well as any evident sign of affectation, not because this is basically unbefitting the perfect courtier but because it gives the show away.

> But having before now often considered whence this grace springs, laying aside those men who have it by nature, I find one universal rule concerning it, which seems to me worth more in this matter than any other in all things human that are done or said: and that is to avoid affectation to the uttermost and as it were a very sharp and dangerous rock; and, to use possibly a new word, to practice in everything a certain *nonchalance* that shall conceal design and show that what is done and said is done without effort and almost without thought . . . Accordingly we may affirm that to be true art which does not appear to be art; nor to anything must we give greater care than to conceal art, for if it is discovered, it quite *destroys our credit and brings us into small esteem.* (I/26, p. 35).

Spreading One's Fame

Furthermore, should the courtier be forced to travel to a new place where the local *Who's Who* does not have his reputation well described, he is to follow this advice.

> Therefore I would have our Courtier set off his worth as best he can, with cleverness and skill, and whenever he has to go where he is strange and unknown, let him take care that good opinion of him precedes him, and see to it that men there shall know of his being highly rated in other places, among other lords, ladies and gentlemen; for that fame which seems to spring from many judgments, begets a kind of firm belief in a man's worth, which, in minds thus disposed and prepared, is then easily maintained and increased by his conduct . . . (II/32, p. 110).

The reason for all this emphasis upon appearances, upon the first impression, upon what the world thinks of one, is due to the belief that, if the world thinks well of one, honor is achieved. And *honor* is the goal of the courtier.

> (Lord Gaspar replies) As for me I have known few men excellent in anything whatever, who do not praise themselves; and it seems to me that this may well be permitted them; for when anyone who feels himself to be of worth, sees that he is not known to the ignorant by his works, he is offended that his worth should lie buried, and needs must in some way hold it up to view, in order that he may

not be cheated of the fame that is the true reward of worthy effort. (I/18, p. 27).

(Messer Federico) . . . Yet among our rules we may also lay it down that when our Courtier finds himself in a skirmish or action or battle, or in other such affairs, he ought to arrange discreetly to withdraw from the crowd, and to perform those glorious and brave deeds that he has to do, with as little company as he can, and *in sight of all the noblest* and respected men in the army, and especially in the presence and (if it is possible) before the very eyes of his king or of the prince whom he serves; for in truth it is very proper to make the most of one's good deeds. And I think that just as it is wrong to seek false and unmerited renown, *so it is wrong also to defraud one's self of the honour that is one's due,* and not to seek *that praise which alone is the true reward* of worthy effort. (II/8, p. 83f).

And I remember having in my time known some men who were very stupid in this regard, although valiant, and who put their lives as much in danger to capture a flock of sheep, as to be the first to scale the walls of a beleaguered town; which our Courtier will not do if he bears in mind the motive that leads him into war, *which shall be honour only.* (II/8, p. 84).

In his book the *Spiritual Exercises,* which he used for any and all whom he thought would profit by it and whom he could persuade to use it, St. Ignatius makes clear his attitude toward fame and honor. He does this at key points, in two of the great meditations, those of the Kingdom of Christ and the Two Standards. In both Ignatius has the exercitant steel himself against the desire for fame and the longing for worldly glory.[7]

. . . Those who will want to be more devoted and signalise themselves in all service of their King Eternal and universal Lord, not only will offer their persons to the labor, but even, acting against their own sensuality and against their carnal and worldly love, will make offerings of greater value and importance, saying, . . . 'I want and desire . . . to imitate Thee in *bearing all injuries and all abuse* . . .' (Meditation on Kingdom, Third Point, p. 57).

The third, to consider the discourse which he (Satan) makes to them (his followers, the evil spirits), and how he tells them to cast out nets and chains; that they have first to tempt with a longing for riches—as he is accustomed to do in most cases—that men may

[7] Passages cited are from Father Mullan's translation. *The Spiritual Exercises of St. Ignatius of Loyola,* trans. from the Autograph by Fr. Elder Mullan, S.J. (New York: Kenedy & Sons, 1914). Italics added.

more easily come to *vain honor of the world* and then to vast pride . . . (The Two Standards, Third Point, p. 74).

It should be remembered too, that in the first part of his *Spiritual Exercises*, in the section called the Foundation, Ignatius warns the exercitant that he should not choose anything except in so far as it is in accord with God's will. Among the examples given are honors and riches.

First this is necessary to make ourselves indifferent to all created things in all that is allowed to the choice of our free will and is not prohibited to it; so that, on our part, we want no health rather than sickness, riches rather than poverty, *honor rather than dishonor.* (Principle and Foundation, p. 21).

Ignatian Ideal

To aid the Jesuit in his knowledge and attainment of the ideals and objectives which St. Ignatius had set forth in his Constitutions, a summary of some of the chief passages was compiled and edited as early as 1560 by Father Lainez, the second General of the Society, a more complete edition by the fourth General, Father Mercurian in 1580, and a revision of this "Summary" by the 27th General Congregation in 1923. Composed of passages selected from the Constitutions and General Examen of St. Ignatius, the "Summary of the Constitutions," as it is called, is to be read and meditated upon by the members of the order. In the following passages, taken from the General Examen and incorporated into the Summary, Ignatius makes clear the attitude he wishes his followers to have toward fame and worldly honor.

For as worldly men who follow the things of the world, love and with great diligence seek honors, reputation and the credit of a great name upon earth, as the world teaches them, so those who are advancing in spirit and seriously follow Christ our Lord, love and earnestly desire things *which are altogether the contrary;* that is, to be clothed with the same garment and with the livery of their Lord for His love and reverence; insomuch that if it could be without offense of the divine Majesty and without sin on the part of their neighbor, they would wish to suffer reproaches, slanders and injuries, and to be treated and accounted as fools (without at the same time giving any occasion for it), because they desire to imitate and resemble in some sort their Creator and Lord Jesus Christ, and to be clothed with His garments and livery, since He clothed Himself with the same for our greater spiritual good, and gave us an example that, in all things, as far as by the assistance of God's

grace we can, we may seek to imitate and follow Him, seeing He is the true way that leads men to life.

The passages quoted from the writings of St. Ignatius will be familiar to many because the founders of later religious congregations have so often utilized the spirit and at times the actual wording. Furthermore, those who have made a retreat according to the *Spiritual Exercises* will immediately recognize the meaning and importance of the saint's advice. It is interesting, however, to realize that Ignatius was writing with something very definite in mind and against a strongly popular and almost prevalent philosophy of reputation and honor. We must admit, too, that Castiglione's book merely makes explicit and unblushingly clear the ideals and motives of the "worldly minded," who by no means are restricted to those living in the world. In our present day, there seems to be no such clear exposition of the worldly ideals as Castiglione penned for his generation. But unfortunately even without a modern manual for the perfect courtier, the world is still doing too good a job of teaching.

Letter from Hong Kong

John O'Meara, S.J.

I had an interesting piece of history in my hands a few days ago. Quite a few of the priests who were trained in the Regional Seminary here when I was in charge are now in gaol and the worst off are those who have been banished to desert parts of the NW and NE of China. An old lady showed me two letters from her nephew who is one of those priests and who is now in Tsinghai in a labour corrective camp. That would be much the same as if you were transported to the north of Canada and set to make roads and build dams without very much protection against the weather, except that you would have Sahara conditions in the summer. He wrote to say that he had been transported there because his ideas were incorrect and that a benevolent government would change these ideas and make him a useful servant of the people; the work was light, his health was good and he had everything he wanted. Then followed a long list of foods, medicines, clothes which he would like to have. Obviously all adjectives in his letters were to be given a contrary sense. Another letter acknowledged the receipt of all these and asked for more.

He is only one of half-a-dozen personally known to me in that area; I know of others in other areas. One died recently, a very strong, hardy man. It is no harm to remember these things when our Catholic papers, relying with great innocence, or laziness, on Communist sources, all too readily seize on anything which may tell to the discredit of the Chinese clergy. Ninety-nine per cent of those whom I know are heroically faithful—and I know a great number.

May 16, 1960

The Liturgical Spirit of the Exercises

Joseph Gelineau, S.J.

The very association of these two expressions: "liturgical life" and "spiritual exercises" may seem provocative. Are these not two different ways of going to God? Do we not find here two views of the spiritual life apparently opposed to each other? It is very common, as a matter of fact, to distinguish and even to oppose the prayer of the Church to the prayer of the individual, objective to subjective piety, theocentric to anthropocentric cult(!), traditional to modern devotion, etc.[1]

But anyone who is not able to overcome these apparent contradictions will end up reducing the liturgy to a "ritual-

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Translated by Paul L. Cioffi, S.J., and Edwin J. Sanders, S.J.

[1] How remote those controversies raised in 1913-1914 seem today! The modern liturgical revival, putting such stress on the pastoral aspect of the liturgy, has done away with the unreal opposition between individual asceticism and liturgical piety. Nevertheless, we here mention some of the more important publications on the subject.

Dom Festugière, O.S.B., "La liturgie catholique. Esquisse d'une synthèse suivie de quelques développements." *Revue de Philosophie*, (1913) pp. 692-896. (Especially pp. 726-731, dealing with the Jesuits and the liturgy.)

———, "La liturgie catholique. Données fondamentales et vérités à rétablir." *Revue Thomiste*, (1914) pp. 39-64; 143-178; 274-312.

Ferdinand Cavallera, S.J., *Ascétisme et liturgie.* Paris: Beauchesne, 1914.

Louis Peeters, S.J., *Spiritualité ignatienne et piété liturgique.* Tournai: Casterman, 1914.

René Compaing, S.J., "Liturgie et Exercices spirituels." *Etudes*, (1914) pp. 433-460.

The following articles are less polemical and closer to the subject matter we are dealing with here.

M. Nicolau, S.J., La Liturgia en la espiritualidad contemporanea." *Manresa*, (1943) pp. 19-33.

———, "Liturgia y Ejercicious." *Manresa*, (1948) pp. 233-274.

Ellard, S.J., G. and A., "The Laymen's Retreat and the Liturgy." *Woodstock Letters* 81 (1952) 13-23.

Schumacher, S.J., J. N., "Ignatian Spirituality and the Liturgy." *Woodstock Letters* 87 (1958) 14-35, esp. pp. 18-24.

ism" and personal piety to a "subjectivism." Man cannot effectively draw near to God without making at one and the same time, both a personal effort proceeding from a will under the influence of grace, and one put forth in and with the Church of Christ, through Whom all grace comes to us. The union of the man of faith with the death and resurrection of Christ cannot be completely accomplished in just one of these two aspects of the redemptive mystery, but only in the total salvific process.

This is why, in trying to show how the Exercises are impregnated with the spirit of the liturgy, our purpose is not to recall that St. Ignatius loved and relished the liturgy and that he nourished his own interior life on it. A good biography would furnish sufficient proof of this. Furthermore, his devotion to the liturgy is particularly significant when we reflect on the era in which he lived. In his day, the liturgy was least studied, least understood in terms of its own intrinsic mystery, and least creative of new forms. On the contrary, it was battered on all sides by the rationalistic and individualistic spirit of the Renaissance and by the anti-ritualism and anti-sacramentalism of the Reformation.

We do not have to remind ourselves that St. Ignatius supposes in his retreatant a true liturgical life. He takes it for granted that anyone who is making a retreat will go each day to Mass[2] and Vespers (20), as he himself used to do at Manresa. Nor need we insist, by starting with the "Rules for Thinking with the Church," on his esteem for the liturgical life which so many exact notations reveal there: frequent reception of the sacraments, frequent assistance at Mass; chants, psalmody, long prayers in or out of church, the Divine Office; relics, pilgrimages, indulgences, the use of votive candles in church, the ornamentation of places of worship, the cult to images, etc.

All this, to be sure, is indicative of a mentality far removed from a purely intellectual or disembodied piety, or from an individualism cut off from the social mystery of liturgical worship. But we must go deeper than that. If we really do not want to reduce the Exercises arbitrarily to the interpre-

[2] Mass was usually sung wherever there was a Chapter, a convent, or a monastery. The time for Mass was later in the morning.

tation that a spirituality too independent of the liturgical life has been able to give them, we must show that the Exercises derive the best of their substance from the same source that the Church does in her worship. The same spirit animates them and, if the necessary differences are well noted and the analogies between the two kept in mind, we can say that it is by a similar expression of the mystery and by an analogous approach on the part of each that this spirit is attained.

Two main points will engage our attention here: (1) In the Exercises as in the liturgy, the salvation of the individual can be achieved only by an entry into the total "economy" of the Redemption and into the history of the People of God. (2) This entrance into the Paschal Mystery of Christ is the entrance of the whole man completely bound to a Church which is both visible and invisible, the prolongation of the Word Incarnate. It is an entrance which is always initiated by a visible sign and which terminates in union with the mystery.

Entrance into the History of Salvation

By the Sacrament of Baptism the man converted to Christ is brought into direct contact with the death and resurrection of the Savior Who dominates and recapitulates within Himself all of human history. The believer is now born into a new life, but continues, during his mortal existence, to belong to a world which evolves in time. Therefore, the Church sets before him, through her sacraments and liturgy, a schooling in the sanctification of time which permits him to associate himself ever more intimately with the historical mysteries of our Redeemer made present here and now.

The work of deliverance effected by God in favor of men is history. This history was prefigured and begun in the chosen people of Israel. It was brought to perfect fulfillment in Christ who was born, died and rose again. In the time elapsing between the Savior's resurrection and His parousia, the Church lives out this history of salvation. Not that she is the instrument of a new revelation, but she dispenses, at each moment of her visible development, the content of this "economy of salvation" and she renders present at each moment of time the "last days" of the Christ.

Such a rendering present of the mystery of salvation can only be ritualistic. That is to say, we are constantly entering into the Passover Mystery, accomplished once and for all by the Savior, every time we unite ourselves to the commemoration of the great events of His work of salvation, prefigured in Israel and realized in the Word Incarnate. Further, because Christ is living in His Church, each mystery which we celebate becomes for the faithful a contemporary reality. *Hodie Christus natus est; Christus surrexit hodie:* today Christ is born; today He rises from the dead.

In order to permit us to enter more intimately into each mystery of the history of salvation, like the Exodus or the Babylonian captivity, the birth or death of the Savior,—although these mysteries are all simultaneously present in their reality in each sacrament—the Church has us celebrate them successively. She has employed for this purpose the framework of the solar year. This is the longest of cosmic cycles, one which naturally and spontaneously signifies for man the process of dying and being reborn.

Around the winter solstice, when the days begin to grow longer, and the spring moon, when a new life bursts forth in nature, the Church arranges her liturgical life. Its purpose is to unfold, between the preparation of Advent and the eschatology of the last Sunday after Pentecost, the whole sacred history of humanity and all the sacred events of the life of Christ.

As the faithful each year anew pass through the great stages of God's salvific acts in His people and in His Son, they will constantly enter more deeply with the whole Church into the history of salvation. They hear, note by note, that vast and perfect symphony, whose composition in praise of the Father was completed on the first Easter Sunday, but which has not yet been played through. Each Christian, the day he was baptized, was assigned his unique part in the rendition of this symphony, so that he might contribute at just the right moment willed by the Father, his own distinctive note. From his baptism on he has continually entered into the mystery of Christ's birth; he has continually died, risen and ascended to Heaven with Christ and has received

His Spirit, in symbol and in truth, that is to say, sacramentally.

The Same Road

Just as the Church invites her faithful to a continual transformation into Christ over the course of a whole year, so St. Ignatius proposes that his retreatant make an exceptional effort at transformation, but within the limited time of thirty days or even less. The extraordinary goal of salvation which we hope to attain through the Exercises cannot be reached by any other road than that which the Church herself takes: we must actually enter into the historical mysteries of our deliverance. Now the spiritual journey which the Exercises set before us is the same journey proposed to us in God's salvific plan. What is experienced in the liturgy over a yearly cycle, will be experienced by the retreatant in a more intensive manner in the course of several days.

The Church herself has given us in the Easter Vigil an example of how this spiritual journey can be made in an even shorter but more striking way. The catechumen, having arrived at the final stage of his preparation, goes forth to receive his sacramental initiation. In a last vigil service he hears the great moments in the history of salvation recalled, from the creation of the world to the words of Ezechiel who prophesies the resurrection of the People of God. Then, by the three Sacraments of initiation: Baptism, Confirmation, and the Eucharist, he is united during one holy night to all the mysteries of the Savior: he dies to sin, comes to life in God, receives the Spirit, and enters into the Communion of Saints.

If at a later time he finds that he has forgotten that which his Christian initiation has committed him to and if he wants to re-experience more fully his Passover with Christ, he certainly has for that purpose the yearly liturgy. But the framework of an ever imperfect parish life as well as one's social, professional and family obligations may not afford the best conditions for making this journey of faith. Thus, he needs to withdraw himself from the world in order to make the Spiritual Exercises. And through these Exercises St. Ignatius will propose to him a re-entrance into the history of salvation.

Like the catechumen assisting at the readings which run through the Pascal Vigil, like the cleric reading the Divine Office from Septuagesima on, the retreatant right from the start of the Exercises puts himself face to face with creation and its Creator. "Man is created to praise, reverence and serve God . . . and all other things on the fact of the earth are created for man" (23). Such is the *Principle and Foundation.* It has the same optimistic theological vision, the same human, cosmic religious insight which illuminates the beginnings of history as presented in the first pages of the Scriptures. The liturgy itself has this same insight for it always starts with created things, looking upon them as good in themselves and capable of leading us to God.

But man in his historical context is a sinner. The whole economy of salvation is dominated by the fact that once sin had entered into the world, God's first creation was doomed to death. No conversion to God is possible if man does not recognize himself as a sinner, separated from God, the object of His wrath and His curse, and subject to death. Sacred history cannot be fulfilled unless man heeds that prophetic echo which resounds from Moses to Jesus and to our own day: "Repent."

The first stage of the Exercises is devoted to this task of repentance. I pass from the contemplation of the first sin to that of my own sins. I see what havoc sin has wrought in the world beginning with Adam's Original Sin down to the death of the Son of God upon the Cross—that death which was the consequence of sin and which revealed its full meaning. In a moment of salutary humility I take upon myself the whole history of humanity in revolt, and my whole sinful past. Conscious of my own inherent helplessness and the condemnation I deserve, I am now prepared to cry out to God as Savior.

Mystical Assimilation

And the Savior appears in the second stage of the Exercises: "My will is to conquer the whole world and all my enemies, and thus to enter into the glory of my Father" (95). I have but to follow Him, to enlist under His standard, to share in His work. The pattern of His life will become the pattern of my own—

"that by following me in suffering, he may follow me in glory." And it is in the course of three "weeks" which go from the Incarnation, through Christ's death and Resurrection to His Ascension, that there is achieved in the retreatant a mystical assimilation to all the states of the Word Incarnate, or rather to all the decisive events in the unique, holy and efficacious history of humanity.

I enter that history a sinner and I leave it justified; I come to it dead and I find in it life. Till now a man of the flesh, I go forth a man of the spirit; and my humanity is divinized through the grace of Christ. In all this I am experiencing nothing else but the economy of salvation as contained in the sacramental liturgy.[3]

The Church has various *mysteria* and *sacramenta;* she has many sacred symbols, sacramental rites and liturgical feasts, but in making use of them all, she has only one purpose: that of putting us into contact with the "reality" of the mystery of Christ. Though this union with the mystery takes place by degrees and invisibly, it also comes about in an extraordinary way under the guise of concrete events. On

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[3] It is understandable why the Exercises close with the mystery of the Ascension while the Church's liturgical year continues on, after paschal time, into the season of Pentecost. The Ascension is, at the present moment the term of the personal work of Christ. The new creation, brought to life on Easter, has been taken up with Him into heaven, where it is beside the Father in its spiritual and redeemed existence. The man who enters into the mystery of Christ to be united to it, finds in this new creation the aim of the work of salvation, the goal of mankind's sacred history, and the purpose of his own individual history.

With Pentecost, all the mysteries of Jesus pass over into the Church through the coming of the Holy Spirit. There, they are lived in "symbol" and reality until the parousia. When the "symbols" are done away with, the era of the Church will be over, and the mystery of the Ascension will be accomplished in its full reality. Only then will it manifest the complete work of Christ. The exercitant is making his retreat today, in the era of the Church and in the Spirit. No wonder, then, that the Exercises do not expressly mention the mysteries of the Church or of Pentecost, and that there is no need for another meditation between the "Ascension" and the "Ad Amorem." As a matter of fact, the Church is everywhere throughout the Exercises, because they are made in her and through her. The same can be said of the Holy Spirit, who is accomplishing within the retreatant the mysteries of the Savior.

certain occasions, when our will is more disposed to receive the grace of a particular mystery or sacrament, God enters into our life more fully. This is especially true in the case of a baptism after a conversion, of a marriage, of an ordination; it is true in the case of a grievous suffering or a great joy, and of other extraordinary graces which have urged us on to make a sacrifice or a more total and more whole-hearted dedication.

The same thing occurs in the course of the Exercises. While the sequence of the mysteries of Christ's life is being unfolded before us in contemplation, there is being brought about here as in one's liturgical life, a gradual transformation. But St. Ignatius is hoping for a salutary event, and he induces it. It is the self-dedicating act of a freedom liberated from all enslavement, and totally surrendered to Him. He calls it "the election." It is present like the essence, the hidden reality made known and signified by all the various exercises. This basic decision to pass over to the Father with Christ demands a complete re-evaluation of self and a complete personal oblation. In other words, it calls for mystical death and resurrection with the Savior.

Thus the liturgy and the Exercises both proceed in a similar way in order to reach the same objective. The "four weeks" of the Exercises, like the seasons of the liturgical year, are four sacred moments which, in the mystery of the Church's re-living of the Passover of her Head, make us contemporaneous sharers in the salvific deeds of Christ.

Access to the Mystery through its Signs

God's first creation, through sin had become an object of His wrath and marked for death. In His salvific plan, however, God did not will the destruction of this creation in order to put a second and new one in its place, as He had done in the ambiguous incident of the Flood. Rather, He willed to bring to perfection the work He had started in Noah whom He rescued from a world-wide corruption and appointed the father of a new race. Instead of destroying His work, He saves it.

It is then *in* creation that He reveals Himself, and *through* it that He effects His plan of grace. His first appearance was

concealed within a worldly-minded people to whom He entrusted His promise. He revealed Himself in Jesus of Nazareth, Mary's Son, the Word made flesh. There is for us no other means of access to the mystery save the humanity of Jesus. Christ, the revelation of the Father, prefigured in the people from whom He came, perfect in body and in soul, lives on in the Church, which is both visible and invisible.

For this reason, the liturgy repeatedly presents the mystery of God not only to the rational part of man, to his intellect alone, but to the whole man—a soul-vivified body and a body-encompassed soul. God's love is known to us only through the attesting presence of visible signs. The past signs of His love are recorded in Holy Scripture; today these signs are to be found in the life of the Church.

In like manner, grace is ordinarily conferred through "sacraments." These sacraments, theology tells us, produce grace only in so far as they are sensible "signs." For a man who is drowning, water is the cause of death. But water is also the cause of life because there is no life without water. For these reasons, the baptismal bath is an efficacious sign of death and resurrection. In short, it is only through sensible signs that the Church expresses herself in her worship. And it is only because the liturgy expresses in a visible manner a hidden reality, that it involves mystery.

If this is the law governing the Church's public worship, one might be tempted to think that private prayer and the mystical life of the individual do not fall under this law, as if the soul were capable of union with God without the mediation of signs. Nothing could be more wrong! To want to get away from the sensible leads to rationalistic mysticism and to illuminism.[4] It is the whole and entire man who

[4] Even for the mystic who is advancing along the road of abnegation and who seems to reject all signs, the dark night itself and the way of negation are the "signs" through which he enters into union with God. God is present and reveals Himself in the sign of His absence. Face to face vision is reserved for the next life. The true Catholic mystic never rejects the mediation of the humanity of Christ and of sensible creatures. But he purifies it as much as he can in order to make its effectiveness more certain. This desire to get away from dependence on sensible things has a counterpart in the sacraments of the Christian dispensation. They are the simplest signs, and at the same time, are the only

stands before God and God does not communicate Himself to the individual in a way different from the manner in which He communicates Himself to His Spouse, the Church.

It is striking to note that he who, at times, is portrayed as the father of an a-liturgical, rational, and voluntaristic spirituality, here again is in accord with the tradition of the Church. In an age when humanism was putting the stress on rational values, in an age when theology was with difficulty shaking itself free of nominalism, when that dichotomy between the conscious and the subconscious in man was already beginning to appear,—a division which has become one of the banes of modern western pseudo-humanism,—St. Ignatius insists that a man in full possession of his sensible and intellectual faculties be handed over to the workings of grace and that under the enlightenment of the Spirit, there should spring forth within that man an act of complete freedom.

In the Egyptian captivity and in the deliverance of the Exodus, in the Babylonian exile and the return to Jerusalem, God had His people "act out" those great prophetic themes which were to be used for their instruction. Jesus Himself taught about His Kingdom through concrete images and comparisons. He manifested His divine acts to the visible gaze of men, from His Birth to His Ascension. Likewise the Church has us celebrate Easter and the Lord's Supper. In just the same way, the Exercises propose to the retreatant a series of "contemplations" which will be for him the signs of the grace he at the present moment awaits from God or which God wills to communicate to him.

Spiritual Education

St. Ignatius draws his contemplations from the Scriptures, and in his own way he does refashion traditional themes to attain more surely his goal of spiritually educating the will

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essential ones found in the entire liturgy. A piece of bread; a drop of water! The splendor surrounding these basic signs is only to help us, men of little faith, to realize the holiness of the mystery. A soul, advancing towards a simple union with God, of its own accord reduces its means of expression, just as the artist who has mastered his art perfectly purifies his technique. For both of them, the least is richest in meaning.

(as in the Kingdom, the Two Standards, and the Three Classes of Men), nevertheless the retreatant is always aware that Ignatius has put him into contact with the great thrust of the Christian revelation which starts with the first creation, and leads to the new creation in Christ. He is drawn into the sacramental transforming process of the liturgical act—an act which begins with a sign in order to lead to the reality of the mystery; he is led through a death to the flesh unto a rebirth in the Spirit.

Further, in his various spiritual exercises, St. Ignatius will neglect no part of man which might prove to be an instrument of grace. If the whole man must die to sin and, whole and entire come to life in God, then it is the whole man who must enter into this paschal action.

From the very outset, all the faculties of the soul are encouraged to take part in the dialogue between man and God and are handed over to the Spirit: the intellect, the will, the memory. We ought not to see here a mere scholastic splitting up of mental faculties, made with a view to teaching meditation as if it were merely a human system of reflection. This division proceeds from a desire to enlist all the forces of our soul in the service of the Gospel and to throw open to grace all our vital powers. Ignatius wants us to see and to love all things in God, and God in all things. He wants us to discover the likeness of Himself which God has implanted in the innermost depths of our human nature and within every creature. In this way Ignatius directs our attention to the divinization that is taking place in us and in the entire universe through us.

From the very beginning of prayer, by means of the "composition of place," the imagination will be focused on the mystery to be contemplated. Is this just to keep the imagination from wandering, and to keep it from being an obstacle to prayer? Certainly all this, but more than a mere psychological discipline is involved. When the Church holds up before our eyes the Cross on Good Friday, or the paschal candle at the Easter Vigil, she is not employing a pious stratagem; she sees in their use a means of grace. In adoring the Cross, in singing before the paschal candle, and in incensing it, we are united with Christ's death and resurrection.

For the man who has not seen with his own eyes nor touched with his own hands the Word of Life, for the man who cannot now do this ritually in the Church, the imagination will supply one of the sacred signs which are so vitally needed to penetrate the mystery.

What St. Ignatius, the heir of a long tradition, calls the "interior senses," which are rooted in the innermost depths of our being, deeper even than intellect and will, will also be put to use. This takes place in what he calls "the application of the senses," that most affective and silent form of contemplation.

All liturgical piety involves an application of the senses. It is not through the object in so far as it is material that the soul is united to God. Neither through the wheat of the bread, nor by sitting side by side at the sacred banquet, nor by the candle or its flame, nor by the beauty of the chant is this union brought about. Rather, it is through what these objects communicate to us of the Word made flesh. His Spirit is operative and calls to us in the nourishing aspect of the bread, in the fraternal intimacy of the supper, in the candle's radiating light and in its readiness to allow itself to be consumed. It is in this way that the man renewed in Christ lives and expresses himself in truth and in holiness.

And, to go even further, our nerves, our muscles, and our bones should be employed in performing acts of adoration, praise, and supplication. St. Ignatius is ever interested in the bodily actions at the start of prayer, in our attitude during it, and in the bodily behavior throughout the entire retreat. Are these, for him, merely the consequences of an interior respect, or an external manifestation of recollection? That, and much more.

The Subconscious

It is relatively easy to enlist the conscious powers in the service of the Gospel. Faith and good will suffice for this, and it can be supposed in the case of all those who seek God sincerely. But how much more difficult it is to subject to the Holy Spirit the depths of our being! And yet, can we claim a total surrender to grace or an act of complete freedom, if we neglect the hidden realm of our impulses, instincts, self-

centredness, repressions, and desires? Which one of us, when he says, "Lord, I love you with *all* my heart," can boast of being sincere, knowing that although he "wills" it, nevertheless, a whole part of him still refuses to assent?

Thus, we must allow grace to reach even our subconscious. And this, not merely to tame the beast in us, but also to enable the spirit to dominate the flesh, for, to live a new and Christian life, we also need a sense of God. In this regard, there can be no substitute for external acts of the body, just as there can be no substitute for what has been designated as a necessary and efficacious sign of grace. Thus we readily see the importance of genuflections, prostrations, joined and upraised hands, which only those scorn who do not practice them.

From this, there also follows the great value of vocal prayer, as such—that is, the repetition of a simple formula. Here, words are no longer used to communicate concepts. These are no longer the internal words of one who meditates and who speaks to himself of the things of God. It is no longer dialogue with God on the level of the intellect alone. It has become the very expression of the being itself. There is a similarity here with the words of a lover who repeats again and again, "I love you," not to tell his beloved anything new, but in order to communicate his being to his loved one.

For St. Ignatius, vocal prayer is the great way of obtaining spiritual relish. His faithful interpreter, Nadal often said that it is the prayer proper to the Jesuit. Vocal prayer, as presented here, is particularly valuable to the man of action. In it, he has always at his disposal a method of prayer that is refreshing and stimulating. In it, he finds a prayer as simple as he desires, yet capable of uniting him to God in whatever degree the divine bounty wishes to bestow.

Finally, the "third method of prayer" calls for the use of rhythmic breathing, so dear to the spiritual tradition of the Greeks.[5] Too often the Western Church has made little of

[5] Here we cite the famous "Prayer of Jesus," a means of sanctification for many monks over several centuries. This practice consisted in repeating indefinitely "Lord Jesus Christ, have mercy on us." This prayer was said again and again until it penetrated the depths of the heart and totally permeated both soul and body.

Confer: la *Prière de Jésus* by "Un moine de l'église d'Orient" (Cheve-

this way of prayer, not realizing its unique and indispensable ability to give the will mastery over the depths of a lawless and rebellious spirit. Since breathing is the only necessary and vital function which can, at will, be conscious or unconscious, it is the only function which permits us to work on our subconscious, so that we might open it up to grace. Those who benefit from the choral recitation of the liturgical office reap the fruits of peace, unity, and easy access to contemplation from chanting, in alternate verses, the psalms, into which rhythm has been introduced by means of the words and regularly spaced breathings.[6]

The liturgy speaks to the whole man, through sacraments

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togne, 1951) ; *Irenikon,* (1947), nos. 3 and 4; *Dieu Vivant,* n. 8; *Christus,* n. 2, pp. 137-138.

[6] It should be pointed out that the centuries-old techniques of yoga (breathing, posture, repetition of words, etc.) are found quite substantially in the Exercises. St. Ignatius rediscovered them and employed them instinctively, partly because he was heir to the Christian ascetical and mystical tradition and partly through personal experience. Yoga, as we are thinking of it here, is a purely human means for the spiritual conquest of oneself and of the world. It is a natural way of acting whose aim is the unification of the personality. We do not speak of it as a philosophy, as a natural mystique, or as a religion. Of itself, yoga, as a spiritual means to world mastery, is as far removed from religion as is science. Everything depends on how it is used. Employed out of a desire for personal power, yoga can lead to fakirism, just as science, aimed at the physical conquest of the universe, when misused, can lead to a scientific positivism. But prayer does not aim at conquest; its aim is docility. Put into the service of grace, the same techniques can aid the advancement of the Kingdom of God. Yoga, in the natural order, resembles man's sacramental actions. The holy bath and the sacred supper are found in pagan religions. While remaining fruitless, they disclose an expectation. *Sacramenta sacramentorum,* the Fathers call them—the types of the sacraments. Through the power of Christ they have become Baptism and the Eucharist. In a similar manner, yoga, of itself, has nothing supernatural about it; but, in the service of the grace of Christ, it can help the spiritually renewed man to live a fuller life. These treasures of wisdom lay forgotten for a long time, and for all practical purposes were abandoned. Our age seems to be looking for them again—vaguely, to be sure—in its attempt to allay the disintegration afflicting modern man. So often the victim of a civilization becoming more and more technical, over which he has not full control, and which breaks down the powers of his soul instead of setting them free, man realizes that he cannot obtain from the material world what has its origin only in the spirit.

and rites, in order to "evangelize" his soul by means of his body, and in order to give to the new man, risen in Christ, all the faculties he needs for his supernatural life. These anticipate the powers he will enjoy at the resurrection of the body. Likewise, the intent of the Exercises is that the free act, which it will have the exercitant elicit, proceed not only from a clear intellect and a strong will, but that it be an act which brings into being an entirely Christian way of life.

This aim brings us to a consideration of one of the most noteworthy links which can be made between the Exercises and the liturgy. In order to lead us right into the heart of the mystery, both have chosen to make use of homely external directions. The liturgical books, which contain the wisdom of the Church, lead us by means of rubrics. And the little "guide-book" of the Exercises, wherein is found the wisdom of the masters of the spiritual life, directs us by means of the annotations and notes.

In the liturgy, bodily actions and postures are prescribed in great detail. There is legislation on the sequence of external ritual actions. Prayers to be recited have canonically fixed forms. These are the conditions upon which a man becomes a child of God in baptism, and according to which Christ's Sacrifice will be celebrated by the Christian community, for these are the very actions of the Church and of Christ Himself. Nowhere, in any of these rubrics, do we find theological, moral, or symbolic reasons given for them. They are but successive phases of an "action" over which the Mystical Body presides, and which becomes totally sacred and sanctifying.

A Journey

In the Exercises, we find a first, second, and third prelude; the second and third note modified; a first, second, and third point; instructions to darken the room or to let in light; the recitation of a *Pater* or an *Ave* called for. But there is advanced no theory of the various stages of the spiritual life. No theological justication is made, either for the rules prescribed, or for the structure of the whole. The Exercises are a journey. Follow the right road, and you will find your way and reach your destination. Those rules for the discern-

ment of spirits, which contain the warning not to swerve from one's course when at a crossroads are right to the point here.

The examination of conscience, meditation, contemplation, vocal and mental prayer, and the other spiritual exercises have as their only end to render us docile to the Spirit and to dispose us for His transforming activity. Confronted with the mysteries of Christ's life, a humble heart, in which the Holy Spirit is at work, will fathom what God demands. Under the influence of grace, a new world will open up for the man who takes the postures indicated, follows the directions, and keeps the assigned order of meditations. All these directives have been devised and tested by those Christians who have made this journey to Christ before us.

Who has ever enjoyed a panoramic view without having first scaled the mountain? No one will say that the mountain is in any way responsible for the beautiful scenery below. However, one after the other, long and tedious and tiring paths must be climbed if you are to enjoy from the peak the view of the surrounding country. Without a bow, who can bring to life the beautiful music contained in the score lying next to the violin? Yet music is a different thing entirely from the horse-hair and cat-gut which make up the bow.

It is under similar conditions that a man, possessing as he does a body, must enter the Kingdom of God. "He who does the truth comes to the light" (John 3: 21). One must do in order to understand. This is the whole pedagogy of the Church in her sacraments and liturgy. It is also the pedagogy of Ignatius, master of the spiritual life.

Conclusion: Practical Suggestions

So that the Spiritual Exercises, as a whole or in any of its parts, might be filled anew with the spirit of the liturgy, it seems apparent that, throughout the retreat, we should make the liturgy itself the point of departure, and closely tie in the private prayer of the retreatant with the liturgical prayer of the Church.

The essential moment of the retreatant's day is the Holy Sacrifice of the Mass. The Mass is not a supplementary meditation but the act by which the retreatant's personal religious journey becomes one with the Church's pilgrimage.

Through it, he can be united to the Father in the Passover of Christ. If the exercitant is the only one attending a priest's private Mass, he should join himself to the liturgy of the day. If many are together, they should recognize in their very assembly the Church in miniature. The celebration of the Mass ought to approximate as closely as possible what the liturgy demands from a Christian community fully engaged in the mystery.

The readings, the singing, the responses, the postures, the very oneness, all give direction to the individual exercises of the rest of the day, and help us to realize them in the two senses of the word: of understanding them and of achieving them. Here again, it is not enough to be intellectually convinced. It is a question of "doing." In man, nothing divine is accomplished apart from the sacrifice of Christ. It is at Mass that there is expressed and effected the spiritual sacrifice of the entire retreat day.

Those who have the obligation of the Office are still more closely associated with the prayer of the Church. What is to be thought of a priests' retreat in which each priest recites his Office privately? Certainly the praise and petition of the Spouse of Christ in psalmody will be more heart-felt if given expression in choir. Will not choral psalmody bring to the desired goal the praise and supplication expressed by the individual in his private meditation?

Everyone should see the need to broaden our private prayer and strengthen it, at least by reciting in common the great public hours of Lauds and Vespers. Regarding the other hours, it is true that Prime and Compline are more along the order of private prayer; however, Terce and None could be said before the conferences, and Sext before the midday meal. Far from being harmful to private prayer, this prayer in common will enlarge its scope.

Assistance at Vespers is twice mentioned in the Exercises (20, 72) as very naturally fitting into the retreatant's daily order. Mass in the morning and Vespers in the afternoon seem to St. Ignatius the normal liturgical setting for the retreat day. Thus, if in the place where the Exercises are made a group of clerics chant Vespers, it would seem quite proper for the layman to join them. If only laymen are

present, and it is judged that the Vespers of the Roman liturgy, in their more monastic form, are not suited for the purposes of the laity, would there not be room at the end of the day to arrange for a service which would reap similar fruits?

This celebration would take its inspiration from the vigil service, which represents in the liturgical tradition of the Church, the type of Office more adapted to the community of the faithful. As we know, this service is made up of three elements: a scriptural reading; the singing of a meditative psalm (or canticle); prayer by the faithful first, and then by the celebrant. It follows a schema which re-presents in a "gospel" form the very history of salvation. And it can be conducted with such little effort that it is within the reach of all.[7]

The advantages of such a venture have already been recognized by those who have tried it. In the first place, a service based on the liturgy brings the retreat day to a wonderful conclusion. What each retreatant has meditated upon and lived throughout the day in silence and solitude is now going to be celebrated and re-lived in the Church. "Where two or three are gathered together in my Name, I am in the midst of them" (Matthew 18: 20).

Realization

When each one hears again, as coming from the very mouth of God Himself addressing His people, a page of Scripture upon which he has meditated all day; when he formulates his prayer of praise and petition in the very words of an inspired psalm; when he does this, not alone, but with and for all those who are present and who represent the holy and beloved

[7] For those who wish to learn more about this type of liturgical service, the following writings are recommended:

Jungmann, S.J., Josef A., *Liturgical Worship.* A monk of St. John's Abbey, Collegeville, Minn., translator. New York: Frederick Pustet Co., 1941.

"Les elements fondamentaux de la célébration de carême," *Maison-Dieu,* n. 20.

For a practical plan, consult the introduction to:

Montons à Jérusalem. Pour les célébrations de carême. Neuilly: Centre de Pastorale Liturgique.

Church of God; when the prayer, on the lips of the celebrant, is taken up through Christ Himself, our Royal Priest, and rises to the Father, then there will be effected a new realization of the mystery and a deeper penetration into the work of Christ, our Savior.

Moreover, since it is expressed and rooted more deeply in the individual and the community, this prayer takes on a new dimension. Like the application of the senses which St. Ignatius prefers to use to end the series of exercises of a retreat day, it offers a type of prayer more contemplative and relaxing, entirely suited to confer a very particular spiritual relish which could not be experienced in any other way.

Besides, for certain simple folk and for those retreatants who find lengthy reflection and meditation rather difficult, this type of prayer affords considerable help. Although at times we hesitate to increase the hours of private meditation out of fear of prolonged effort or of failure, this manner of praying might be a very effective pedagogy.

It has been pointed out that, with our modern tendency to prolong the day on into the evening, the end of the day is a particularly propitious time for fervent prayer. There might be some hesitancy in placing here another hour of meditation. However, a liturgical service would allow one to reap the grace proper to this evening hour.

Finally, a retreat which aims at the forming of a real Christian must give him a taste for the prayer of the Church. It ought to teach him how to nourish his interior life in what tomorrow will be its normal framework, the liturgical life of his parish.

Within the setting of the Spiritual Exercises, a retreatant can discover in a special way and experience in a privileged manner the prayer of the Church. This discovery and experience will accompany him as he goes forth from the retreat to take part in all the sacraments and ceremonies of the Church.[8]

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[8] Here is how an evening service during the First Week could be conducted. Begin with a psalm of supplication (Psalm 129) or a canticle of similar nature. Then, a lector, wearing an alb, would read from the pulpit a passage from Holy Scripture; for example, the account of the sin of David (II Samuel 11). There follows the singing of a meditative

psalm, like Psalm 50, with its response: Have mercy, O Lord, for we have sinned. This is the psalm that tradition links to the passage just read. Another lector would read one of the parables of mercy from St. Luke, like the Prodigal Son. The congregation stands for this. Then, a hymn would follow. This can be a brief responsary or a canticle. Afterwards, all kneel for prayer. First of all, there are intercessory prayers for different intentions, all in keeping with the mystery of penance. The petitions would be announced out loud. "For the sins of thy people—," and all would respond, "pardon us, O Lord!" In certain instances, the members of the congregation could be asked to formulate their own intentions. This prayer would continue during a period of silence, and be brought to a conclusion by a prayer of the celebrant, improvised or borrowed from the liturgy. Or the Our Father could be used. The whole service would close with the singing of a biblical canticle (the *Magnificat* or the *Nunc Dimittis*), or an anthem to Our Lady.

The Early Years of Father Laurence Kelly

Donald Smythe, S.J.

In his splendid book, *Beyond East and West,* Dr. John C. H. Wu says of the relations between the cloister and the world: "To my mind, the cloisters are the hothouses for raising and cultivating the flowers of spirituality. But the hothouse exists for the garden, not the garden for the hothouse."[1] This idea of the religious life as also apostolic, as existing for the sanctification of the world, simply re-echoes the teaching of the Society that the Jesuit vocation is not only "the salvation and perfection of our own souls," but also "the salvation and perfection of our neighbor."[2] From time to time various men have arisen who showed themselves particularly aware of the apostolic nature of their Jesuit vocation, and who have taken to heart the injunction of St. Ignatius to his followers, "But above all I would wish that you should be animated by the pure love of Jesus Christ . . . and of the salvation of the souls that he has redeemed."[3] One such was Fr. Laurence J. Kelly, S.J.

Laurence Joseph Kelly was born in Philadelphia in 1870, the sixth in a family of twelve, of Irish immigrant parents. He entered the Society at seventeen, had his studies at Fredrick and Woodstock, and his regency at Loyola College, Baltimore. After tertianship at Poughkeepsie, he served as rural pastor in southern Maryland for eleven years. In 1917 he became master of novices and rector at Yonkers, New York, and in 1922 provincial of the Maryland-New York Province, a post he held until 1928. Then he served as spiritual father at St. Andrews, rector of Gonzaga High School in Washington, D.C., and spiritual father at Woodstock. The last part

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[1] John C. H. Wu, *Beyond East and West* (New York: Sheed and Ward, 1951), p. 354.

[2] *Summary of the Constitutions* (Roehampton: Manresa, 1926), p. 2.

[3] *Letters and Instructions of St. Ignatius,* trans. D. F. O'Leary, Vol. I (St. Louis: B. Herder, 1914), p. 97.

of his life was spent as assistant pastor at Holy Trinity Church, Washington, D.C. He died in 1955, age eighty-five, at the Georgetown University Hospital.[4]

After Fr. Kelly's death an examination of his possessions revealed a large collection of notebooks, diaries, sermon notes, letters, and other papers. Most of these concern his early life, before he was forty. This article is based on those papers. It is not an obituary in the usual sense, but a spiritual portrait of Laurence Kelly during the first half of his life, i.e., during his course of studies and his early career as a Maryland pastor. It attempts to illustrate two aspects of his career: (1) his great preparation for the apostolate, (2) his persistence in that apostolate despite difficulties.

Laurence Kelly's preparation for the apostolate was twofold: interior and exterior. The interior consisted in an extraordinary practice of the ordinary religious life and the virtues connected with it: love of our Lord, the Blessed Virgin, the religious vocation, obedience, humility, self-abnegation. The exterior consisted in an extensive system of notes for sermon, conference and retreat work.

Interior Preparation

Laurence Kelly's interior preparation for the apostolate began with the cornerstone: love of Christ, especially Christ in the Eucharist. "There is one thought that cheers the priest through the most difficult and ungrateful work on the most lonely and abandoned missions," he once said. "It is the assurance of Christ's continual presence" and the abiding heaven-sent power of the priest "to bring the Blessed Sacrament into the midst of the lowliest, loneliest little chapel by the miraculous words of consecration."[5] This made him speak of the priest as "sacerdos omnipotens." "No difficulty, no repugnance, no enmity, no task but he can bring with him to the

[4] Philadelphia *Record*, June 29, 1922; also the program card for Fr. Kelly's Golden Jubilee celebration at Georgetown University, June 14, 1953.

[5] Sketch Book I, February, 1905, p. 46. All references to Fr. Kelly's notebooks, diaries, and other unpublished material in this paper, are from sources located in the archives of Georgetown University, Washington, D.C. All are unpublished.

altar and in the power of Jesus Christ become the master and victor."[6]

These were not idle words for Laurence Kelly. The Eucharist was his delight. Being near the Eucharist brought him joy. One has only to read through his journal, written while a country pastor in southern Maryland, to see the happiness that was Kelly's as he carried the Blessed Sacrament with him from country parish to country parish or slept in the same room at night with his Sacramental Lord. "This was the feast of Corpus Christi and I spent a part of the day with our Blessed Lord reclining on my sinful breast," is one entry.[7] "I spent the night in the priest's room over the sacristy, alone but not so lonely," is another.[8] Still others said: "Another happy night with our Lord in my room with me."[9] "Another day of grace and blessing, for I had my Blessed Lord with me from 8:00 A.M. to 5 P.M."[10]

Devotion to the Eucharistic Christ went hand in hand with devotion to His Mother. Laurence Kelly's devotion to the Blessed Virgin Mary was tender, affectionate, childlike. When he was fourteen years old he made his Sodality vow, choosing Mary as his Mother, Queen, and Advocate, and he meant it when he said "Receive me . . . as *thy devoted servant forever.*"[11] While yet a Junior at Frederick he began a notebook on the Blessed Virgin: quotations from St. Bernard's sermons on her, quotations on her virtues, her rosary, her apparitions.[12] He made novenas to her before undertaking assignments,[13] and attributed whatever success he later attained to

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[6] Loose sheet in Sketchbook II, February 16, 1906.

[7] Notes by the Way, June 2, 1904.

[8] *Ibid.*, May 14, 1905.

[9] *Ibid.*, June 9, 1904.

[10] *Ibid.*, June 21, 1904. Concerning the priest's joy in distributing Holy Communion, Kelly wrote, "To take my treasure again into my poor hands and to hold the ciborium against my heart—and then give Him in Communion to his friends, His disciples and apostles! Oh, this is indeed a feast of love!" Loose note in front of Notes by the Way, March 19, 1904.

[11] Sylva Rerum, May 24, 1884, p. 69.

[12] Sylva, Sermons on the Blessed Virgin Mary and the Saints, 1892, *passim.*

[13] Notes by the Way, December 1, 1894.

Mary.[14] In her hands was his preparation for the priesthood,[15] and he firmly believed that she was responsible for his recovery from a dangerous illness which almost took his life.[16] She was for him his "sweet Mother," and his writings are filled with references to "her ever-present care," her "motherly tenderness."[17]

How filial was Laurence's devotion to the Blessed Virgin, how childlike, may be gathered from his desire to renew his vows at her altar during renovation time. He entered in his journal for the feast of the Immaculate Conception: "As I awaited my turn this morning I secretly yearned to get Our Lady's altar, my usual good fortune. Sure enough, when the time came, a place was made for me there and my happiness was complete. What a good Mother!"[18]

Love of Jesus. Love of Mary. There was a third love—love of the Society of Jesus. In May of 1887 ("It was Mary's month, perhaps more than a coincidence," he later wrote)[19] Laurence received a letter from the provincial accepting him into the Society of Jesus. That letter was found in his papers after his death, sixty-eight years later. That he would treasure it so long, through all the vicissitudes of travel from house to house and through all the "housecleanings" that a Jesuit periodically makes of all the miscellany he has accumulated, is a measure of his pride to be numbered among the Company of Jesus.

Laurence Kelly loved the Society in a simple, practical way. He was not one of those who "loves the Society," but never speaks to the Jesuits with whom he lives. He realized that the Society does not exist except in its individual flesh-and-blood members, with all their virtues *and* all their deficiencies. The word "dear" had a way of creeping in before the word "brethren" in the privacy of his notes. Villa, for Laurence, was not just a time of personal relaxation and unbending,

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[14] *Ibid.*, November 28, 1894 and May 31, 1895.

[15] Strip note in front part of Notes by the Way, February 1, 1904.

[16] Notes by the Way, September 9, 1900.

[17] *Ibid.*, May 31, 1895.

[18] Notes by the Way, December 8, 1900. Kelly had the reputation of being remarkably composed and unemotional, which gives his statement added meaning.

[19] An eight page sketch written by Fr. Kelly in 1954, p. 5.

but a time to make his fellow Jesuits happy, "a time of golden opportunities—so many to be helped and made happy, so many chances to check the warmth of our tempers and look on the worse as that which we but deserve."[20] Family spirit was more than just a word with Laurence, shown in big as well as little ways, down to verses composed in Latin in honor of someone's vow day or jubilee or birthday.[21] Once when he was in a sanatorium, he commented, "Everything about here is beautiful and peaceful enough, but it isn't *home!*" An hour later two Jesuits came to visit him. "We went out under the trees for an hour, and I was at home again. They left at 8:30 and I was alone and in the dark."[22]

Ideal

Because he loved the Society, he had an exalted concept of what a Jesuit should be and do. A Jesuit "should be like a battleship—armored and armed, alert, active, quick and terrible to avenge or defend the cause of God." He had no patience for tepidity in a Jesuit. "Let us not be like worn out hulks," he admonished, who in time of danger are more a menace than a defense to their adopted cause.[23]

There would be little danger of this if a Jesuit were exercised in the great virtue of the Society—obedience. Kelly had been taught that the essence of sanctity was union with the will of God, and the lesson "took". A note in Kelly's journals relating an inconvenience or a cross, will as often as not be followed by a quick "Since it is *His* will, why be troubled . . . ?"[24] After his ordination he formulated his personal conviction of the relationship between happiness and obedience for the Jesuit. "Would you then be happy . . . ? Let then your will be ever one with that of your superior; not in reluctant nor stubborn submission, but in loving conformity and harmony with all he wills and, as far as is possible, in all that he

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[20] Notes by the Way, June 28, 1894.

[21] Not all his verse attempts were successful. After two stanzas of a Latin poem, he wrote once, "Alienos castigavi versus!" Sylva Rerum, May, 1904, p. 142.

[22] Notes by the Way, October 31, 1900.

[23] Strip note in front of Notes by the Way, February, 1904.

[24] Notes by the Way, February 2, 1900.

thinks." He appealed to a simple, practical test as proof. Who were the happy, who the unhappy religious he had known? What were his own happiest days in the Society? "Surely," he answered, "the days when you were 'on good terms' with those whom God had placed over you."[25]

Obedience, of course, is impossible for the proud man, and Laurence, like all others, had to fight the very human tendency to self-esteem. Once when he was a Philosopher four Redemptorists from nearby Ilchester visited Woodstock, and when they had left he reflected on their behavior and his own. "They, feeling themselves, for *some reason or other,* less holy and learned than we, were modest, lowly, deferential, and remarkably candid in all they said and did. I, thinking *with less reason* that we Jesuits were superior, was reserved and formal; my attentions were all studied as if I had a reputation to sustain and my language was most guarded for fear of saying anything reprehensible."[26] There was no doubt, he commented, whose conduct was more pleasing to God. Three weeks later Laurence and some others had occasion to repay the visit to Ilchester. Laurence noted in his journal afterwards, "I tried to be more open and ingenuous than at their first visit to Woodstock."[27]

Once during an examination in front of the class, with the rector and four other oral examiners presiding, Laurence was given a syllogism he could not solve. The rector finally called time and Kelly took his seat. "I took my seat not exultant, but glad that I could offer some little humiliation to our Lord as the fruit of the examen." Laurence, like St. Ignatius, realized that humility comes only with humiliations, and that "such humiliations well taken are more pleasing in our Lord's sight than a brilliant showing which ends in self-complacency." The motive for his action he penned at the end of

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[25] Notebook entitled "S.D.", August 24, 1903.

[26] Notes by the Way, September 15, 1892.

[27] *Ibid.*, October 6, 1892. The above is a fair sample of the kind of thing Kelly put in his journals: an analysis of what was going on in his soul as well as in the world around. He would read over what he had written from time to time, would see later how God had led him by the hand, and, sometimes too, how self-love had deceived him. More than once a section in the journals was crossed out later, with a terse indictment written in the margin: "Vanitas!" *Ibid.*, May 31, 1895.

the incident: "May He thus make of me a fit instrument to promote His own greater glory."[28]

Obedience to God's will was not always easy. God and his superiors often tried him. Poor health has a way of wearing a person down and poor health was life long with Laurence. He was thirty years old and had just completed five years of regency, when an illness struck which made it impossible to return to theology on time. After two months of hospitalization and treatment (which apparently did nothing), Laurence felt a quite human discouragement. "I prayed in my sadness to be free at last. Here I was so out of place, away from my brethren, away from all I loved most dearly, in the midst of strangers in a strange land." But he quickly added, "God's will triumphed, however, and I resigned myself."[29]

It was that way over and over. When his brother died as a young Jesuit, when he was assigned to teach physics after preparing himself in the classics, when his tertianship was put off, when he was called on to console the sick and dying—it was always *Thy will be done.*[30]

Steps to the Altar

A jotting on New Year's Day thanked God for the favors of the past year, among them "crosses and sufferings," which he called God's "choicest favors . . . since by them he conforms us to the likeness of His Divine Son."[31] Trials, said Kelly, were like steps to the altar, if only we look on them as such, "with our faces towards Jesus in the Tabernacle."[32] A motive for accepting crosses was reparation, which for Laurence was a "sacred and solemn" duty to make up to the wounded Heart of Jesus.[33] "The crown on Christ's brow was set there by his enemies," he was to say. "That around His heart was turned by His friends."[34] A duty rested on all the

[28] Notes by the Way, November 19, 1892.

[29] Notes by the Way, October 31, 1900.

[30] Letter from W. Coleman Nevils, S.J. to Kelly, dated Frederick, Maryland, January 1, 1900; Notes by the Way, August 1, 1895, July 23, 1904, and June 29, 1904.

[31] Notes by the Way, January 1, 1895.

[32] Loose sheet in Sketchbook II, February 17, 1906.

[33] Ultima Probatio Diary, January 21, 1906.

[34] Loose sheet, undated, in Sketchbook II.

redeemed to do what they could to assuage the sufferings of Jesus. It is too late to prevent the crucifixion, true; but we may, as did Joseph and Nicodemus and the others, draw near after the awful sacrifice "and *withdraw the nails*"—take Him from the cross and embalm the Sacred Wounds in our hearts and memory.[35]

All this, of course, is easier said than done. But Laurence meant what he said about carrying the cross, and God took him at his word. Laurence's life abounded in trials; one instance may suffice as a sample.

During Kelly's second year of philosophy his eyesight began to fail. At least several times within six months he experienced partial transient blindness, and the doctor who examined him said his eyes were "almost verging on the desperate."[36] Kelly was bewildered, torn, he said, between a desire to continue his studies successfully and a desire to immolate himself and his sight as an offering to God. The condition of his eyes seemed to turn his life upside down. Reflecting on three to four months of persistent trouble, Laurence confided to his journal: "Never perhaps have I tasted the sorrow of Christ in the Garden of Gethsemane as I have just now. Perhaps much more still remains to suffer. Well, I have gotten at least so far as to desire with St. Ignatius never to be without some cross, some part of the Master's livery. . . . Poor human heart so full of selfishness! When will you be purified, crystalized by the pure love of God!"[37] On Christmas day of that year Kelly noted that "some little trials from without gave me a chance to offer a fitting present to the *Man of Sorrows*, who, to make us glad, was 'acquainted with suffering from His youth.' "[38] Later he was to quote Milton's "Sonnet on His Blindness," adding after the last line: "They also serve who only stand and wait"—"To bear the mild, sweet, yoke of Christ—that is our only duty, our highest dignity, our greatest glory."[39]

Eventually Laurence's eyes improved and he was able to

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[35] Ultima Probatio Diary, January 21, 1906.

[36] Notes by the Way, July 7, 1893.

[37] *Ibid.*, October 27, 1893.

[38] *Ibid.*, December 25, 1893.

[39] Notes by the Way, February 2, 1900.

resume his studies. Other crosses, to be sure, came to replace the ones that were removed, and Kelly offered these too to Christ, his Lord. Looking back over second year philosophy, he reminisced: "Another year gone! What fruit? Some little suffering, some little labor for the Master's Love—O Dearest Rabboni, how glad shall I be that the Lamp of my life has been burnt out For Thee!"[40]

Laurence Kelly was human, of course, and did not always live up to the ideals he set for himself. He was not above worrying about God's judgment on his life; he knew how fickle was the human will, how thin the veil between it and sin; however near even a good religious can be to deserting his vocation. He could shrink from the labor and responsibility of uncongenial employments. He knew his weakness, but he knew also the remedy for that weakness: reliance on God, His grace and His love. "I must not conceive of the Lord as a cruel tyrannical task master," he told himself, "but as one who knows how to sympathize and allow for shortcomings. Therefore the true spirit is one of absolute dependence on God, united with a candid confession of my own feebleness, unworthiness, nothingness."[41]

The result of this dependence was confidence and strength. God's power became his. Consider the saints, what God's power had made of them—of St. Peter, of St. Paul. "Why not of me?" asked Kelly, convinced that he was called by his vocation to great personal holiness, with a duty also to lead as many others as possible to that holiness.[42]

Once as a scholastic on a holiday boat trip down the Potomac River, Kelly and the other vacationers encountered a violent storm. There was a terrific wind and pelting rain; a down-river gale kicked up whitecaps around the little launch on which Kelly and the others gritted their teeth and held on for life. When the storm was at its height and the prayer "A fulgure et tempestate, libera nos, Domine" was on Kelly's lips, there was in his heart "the greatest calm." "I felt sure," he said, "that God who causes the storm to rise, and who allays its fury again at His own good pleasure, would not

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[40] *Ibid.*, June 19, 1894. This is a quotation from a poem of Father Joseph Shea (1831-1881).

[41] Loose sheet in Sketchbook II, February 18, 1906.

forget *His own,* on whom so much hope for the salvation of souls was placed."[43] That comment is important as revealing Kelly's practical conviction of God's abiding presence and love for him. He and his brethren were "God's own," and God would preserve them to do His work, "The salvation of souls."

Such was Laurence Kelly's interior preparation for the apostolate. But he prepared for it also in an exterior manner —in a methodical, business-like compilation of an amazing amount of notes.

Exterior Preparation

From his earliest days in the Society Kelly, on his own initiative, began to collect material for sermons, retreats, and conferences and to assemble them in notebooks. In one notebook, for example, he observed that boys are like high explosives. "If handled with care, they finish by moving the world; awkwardly handled, they wreck the workshop."[44] Health is like a child—"spoilt by too much care."[45] Spiritual progress, he suggested, "should not be likened to a business trip, profitless until a certain distance is travelled; but to a health tour, in which every mile counts."[46]

In another notebook Laurence began to outline and paraphrase the good sermons he heard. He listed the occasion, preacher, text, exordium, transitions, development, and peroration. An embryo sermon on Easter ran: "The sweetest day of the year is Christmas; the saddest day, Good Friday; the gladdest and most glorious, Easter. The first appeals to our faith; the second evokes our charity; the third firms our hope. Develop these thoughts."[47]

Sometimes the material in Kelly's notebooks would be against the Church, in which case he would leave a blank space until he found a refutation. At other times he would add a comment of his own. After quoting Emerson: "Jesus

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[42] *Ibid.*, February 23, 1906.

[43] Notes by the Way, July 18, 1893. Kelly was to say later, "There is no softer pillow than confidence in God." Scintillae Lucis, notes made during a retreat between 1911 and 1915.

[44] Theological Notebook, 1900-1904, p. 25.

[45] Gleanings from Many Fields, August 30, 1893, between pp. 2-4.

[46] Theological Notebook, 1900-1904, p. 26.

[47] Omnium Gatherum, I, p. 37 and p. 5.

would absorb the race, but Tom Paine or the coarsest blasphemer helps humanity by resisting this exuberance of power," Kelly wrote, "With such a man, *no quarter.*"[48]

Several of Kelly's notebooks concerned retreat material. He always took extensive notes in the retreats he made,[49] including the preludes and colloquies, and even down to the refectory reading. That Laurence had his own future apostolate as a retreat master in mind in taking these notes appears from his marginal notations: "Mention striking cases . . . Develop this . . . A very severe point . . . This was a hot point."[50] A retreat made during theology included a section, "Notes on Director," in which Laurence commented on the Director's enunciation, use of pleasantries, concern for the retreatants' health, etc.[51] The length and extensiveness of such retreat notes, amounting, for example, to sixty-two closely written pages even after fifteen years of making annual retreats, at a time when most Jesuits, both then and now, have long since ceased to write things down during the annual retreat, shows the particular care Laurence Kelly took to prepare himself for retreat work.

All through his studies Laurence built on his note collection, and added to it in later life. Notebook followed notebook: "Ascetica and Mystica," "Excerpts from Spiritual Books," "Phases of Thought," "Theology, Philosophy and Science," "Notes Chiefly Literary," "Catechetical," "Sermons on the Blessed Virgin Mary and the Saints," "Consolationes Mortis Appropinquantis," "Notes," "Notes Historical," "Notes by the Way," "References," "Omnium Gatherum," "Gleanings from Many Fields," "Elocution," "Conferences and Sermons," "Sylva Sacra Orationis," and others. In all they total twenty-seven notebooks of material. When one considers that these notebooks were entirely of his own initiative, representing his

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[48] Phases of Thought, p. 27.

[49] A retreat in last year regency ran fifty-five pages, and a retreat in second year theology, sixty-two.

[50] Retreat notes for 1902; notes on death and on "Contemplatio ad amorem."

[51] 1902 Retreat, "Notes on Director," located two pages after the "Ad Amorem" notes at the end. Interestingly enough, the retreat master that year "held [that] the particular exam should never be made on *virtues!*"

own private reading and research over and above the prescribed class notes, and that this private file of retreat, sermon and conference material accumulated during his course of training amounted to a little under *one thousand* closely-written, indexed, and cross-referenced pages, you have some idea of the care exercised by Laurence Kelly for his future apostolate.

The Apostolate

That apostolate began in March, 1906, when Laurence was sent to Gonzaga in Washington, D.C. His apostolate was twofold: an apostolate of suffering and an apostolate of work —and the two intermingled and combined. Almost as soon as Fr. Kelly was appointed, things seemed to go wrong physically. His health, never good, became wretched. The story of his first years in the ministry is the story of Fr. Kelly fighting to keep his head above water physically, while at the same time doing an often incredible amount of exterior work, considering the misery he was in. He had prepared for the apostolate long and well. What follows shows how well.

During the second week of March, 1906, Fr. Kelly began to notice sharp, muscular pains in his upper body, making it difficult to turn his head. This was accompanied by headaches, heaving of the stomach, heart flutters, constipation, nausea, and neuritis. He was put under doctor's care, placed on a special diet, forbidden to say late Masses, and exempted from Matins and Lauds. This same week, however, on at least three different occasions, in addition to other duties, he put in some five hours in the confessional, despite the fact that confessional work was beginning to cause a strain. Most of his work, in fact, seemed to be on the days when he was suffering acute distress. This is a sample of what is to come: bad health, becoming increasingly worse, coupled with considerable work for souls.[52]

Fr. Kelly's health declined during the rest of March. Walking left him weak, sleep came with difficulty, even writing a letter brought on a strain. But he kept at work. When he

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[52] Diary for 1906: March 10, 12, 14, 15, 17.

was unable to stand the strain of writing, he spent his time on sick calls and recruiting men for a week-end retreat. On March 22, though he confessed to feeling weak, he heard confessions from 4:45 P.M. to 9:00 P.M., then went out on a sick call at midnight. Returning after 1:00 A.M., he lay sleepless, then had heart pains about 2:00 A.M. Yet he was up on time for his Mass the next morning at 6:00 A.M., hearing confessions afterwards, and, after a slight rest, working the rest of the day.[53]

In April Laurence's health took a drastic plunge. He reported himself "nervous and sleeping very *lightly*." Even reading the Office brought on headaches, and when the Office was commuted to saying the seven psalms, these too caused pain. "Helpless on account of headaches," says his journal. "Feeling mixed up after restless night. Stomach. Headaches." The aching now extended to his left arm and the left side of his head. The doctor diagnosed the case as sclerosis of the arteries, advising little or no reading and a trip to the country. During this time Fr. Kelly carried on as best he could his apostolic work. On April 7, for instance, a day when he specifically mentions feeling very weak and suffering from headaches, he spent six and one-half hours in the confessional, heard over one hundred confessions, and reconciled eight people with the Church, one of whom had been away for sixteen years.[54]

By May things were becoming critical; the doctor prescribed a complete rest. Fr. Kelly's diary is punctuated with short items, written almost in despair: "One of my worst days in a long time . . . Heart thumping. Head and nerves going high." "The waiting in confessional brought on the old aching in head and left arm." "After a half hour's walking the heart gave great trouble." "Took a long rest and felt worse after it."[55]

Finally on May 13, Fr. Kelly had an interview with the provincial, who suggested he try Poughkeepsie for a week of complete rest. If things got any worse, the provincial was doubtful of his ability to continue.[56]

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[53] 1906 Diary: March 22, 24, 25, 26, 30.
[54] *Ibid.*, April 4, 7, 9, 17, 23, 25, 28, 30.
[55] *Ibid.*, May 1, 2, 4, 8, 10, 11.
[56] 1906 Diary: May 13.

Here was a situation that called on all Laurence Kelly's years of training to conform himself to God's will. A man who loved the Society as he did, who had prepared himself spiritually and intellectually for the apostolate for all these years, and for what? To be reduced to a helpless bundle of nerves, unable to write, to read, to pray. But *"God's Holy Will be done"* he had written two weeks before, and he did what he could despite the pain. The day before he saw the provincial he sat in the confessional until he had heard 166 confessions, the highest total ever recorded in Fr. Kelly's notes.[57]

Improved Health

Help came near the end of May. A new doctor, who disagreed almost entirely with the old, felt Fr. Kelly could be cured by an operation. Accordingly he underwent surgery on June 2, 1906. The operation was not entirely successful. In general Laurence felt stronger and better, but the headaches and pains in the left side still recurred. "Don't sleep well . . . almost nausea . . . bad headache . . . no better . . . a pretty bad day" are entries in his journal for July, and he ended the month by making a triduum to St. Ignatius "for health and strength."[58] At times there was a tendency to depression, but Laurence fought it off, adding "Deo Gratias" characteristically after the victory.[59] The Society's rule about considering sickness a gift no less than health bore practical result in Fr. Kelly, who wrote during these dark days: "What friend like Jesus. Do we remember Him as He remembers us? Are we present to Him as He is to us?"[60] He did what he could in the apostolate while he suffered, especially hear-

[57] *Ibid.*, April 29 and May 12. Fr. Kelly's distress was somewhat relieved by a pleasant day at Woodstock in the middle of May. Although he had a violent headache on the way out "and nearly went up into air," he enjoyed the day talking with old friends and cheering a ball game between the Giants (Theologians) and the Midgets (Philosophers). "Charity! Charity!" he commented. "What consolations to be back on that scene of so many combats and so many mercies granted me by God and His Blessed Mother!" *Ibid.*, May 18-19.

[58] *Ibid.*, May 26, July 20-30 *passim.*

[59] 1906 Diary: June 7.

[60] *Ibid.*, July, seven pages from end.

ing confessions. From March through June, 1906, a four month period of constant and vexatious pain, frustration, and, at times, total helplessness, Fr. Kelly heard no less than 2,415 confessions.[61]

In the summer of 1906 Fr. Kelly was appointed pastor in rural Maryland.[62] Here it was the same story all over: pain and work, a considerable amount of both. It is not just that Fr. Kelly suffered that strikes the reader of his diary. Nor that he was such a worker. It is the both of them combined, the continuous work despite the pain, that cannot but impress one with the heroic character of the man. Fr. Kelly would just not be beaten; he would not stay down. There were souls to be saved, a field white for the harvest, and he intended to gather in the sheaves while there was breath in his body.[63]

No matter how he felt, Fr. Kelly threw himself into his life as a country pastor. The record of his activities, as seen in his journal, illustrates the varied life of a country pastor serving his people. If there is no choir, he himself becomes the choir. He travels fifty-four miles in one day. He visits a home to break up an adulterous union. His breakfast is sometimes at 12:30 P.M.; his dinner, at 1:30 P.M. He hears sixty-two confessions and notes "some big fish caught." He confides he is "pretty tired," but adds significantly in another place, "Yet more, O Lord, yet more."[64]

He loved his people and was interested in their welfare, material as well as spiritual. The youngsters he tells to pray *"real hard"* for rain during a long drought.[65] The misery and poverty of some of his parishioners appall him; a church

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[61] *Ibid.*, next to last page.

[62] He was appointed first to the *Messenger of the Sacred Heart*, a position he had held for one year between his theology and tertianship, but the doctor vetoed the assignment. He served as rural pastor in Maryland for eleven years.

[63] For two samples of the combination of work and pain, cf. Fr. Kelly's Diary: October 8-14, 1906, and January 6-13, 1907.

[64] Diary: December 6, 1906; November 10, September 24, and November 11, 1906; February 10, June 5, and June 2, 1907; Notes by the Way, July 20, 1904.

[65] Notes by the Way, July 7, 1904.

festival is a "grand success" if it returns $72.00—gross![66] Years before, as a scholastic, he had expressed his conviction that the surest sign of God's favor to a religious society was its zeal in preaching the gospel to the poor.[67] He preached it for eleven years.

Besides preaching, he worked extensively in the confessional. He was averaging 135 confessions a Sunday during his first months in southern Maryland, when his health was still quite erratic. He must have been a good confessor. The sensual man merits pity, he maintained, and it should be forthcoming from priests as it was from Christ. "How tender should be the heart of Christ's ministers toward the wayward and erring—*after God's own Heart . . .*"[68]

Fr. Kelly's ordination retreat notes on hearing confessions are interesting in the light of his future work in that regard. Do we love the Lord Jesus, he asks? Then we should feed his lambs and sheep, and this by hearing confessions *"constantly* and *patiently*. For though poetic at first, it comes soon to be downright hard work and drudgery."[69] How true that was, Fr. Kelly came fast to learn. As a rural pastor he heard over 5,000 confessions a year.[70] But his motivation had been determined years before and it held fast despite the drudgery. It was Jesus, love of Jesus, giving joy to Jesus. "If I can find a few of His lost sheep," he wrote as a theologian, "and bring them home to Him to the joy of His heart, *I shall have found heaven.*"[71]

Fr. Kelly was to remain as a country pastor for eleven years. Then he was to be master of novices, provincial, spiritual father, rector, and pastor again. The nature of the work is not so important. What is important is the apostolic fervor which Fr. Kelly brought to each, his desire to influence others,

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[66] *Ibid.*, May 19 and May 25, 1904.

[67] *Ibid.*, November 15, 1893.

[68] Diary for December 31, 1907; loose sheet in front of Notes by the Way, March 22, [1904?].

[69] 1903 Retreat Notes, eighth day, contemplation on the meeting on the shore.

[70] Diary: February 28 and December 31, 1907.

[71] 1894 Retreat, last page of booklet, coming immediately after the "Contemplatio."

within the Society and without, to serve the King he had vowed in the flower of his life to follow.

One wishes Fr. Kelly had been as communicative about his spiritual life in his later years as he was in his earlier, when he was a young scholastic and a young priest. But enough has been suggested, it is hoped, to illustrate what was mentioned at the outset of this sketch: that Laurence Kelly took great pains to prepare for his Jesuit apostolate and that his apostolate, as revealed in his papers as a Maryland pastor, was a remarkable combination of pain and labor, of "stick-to-it-iveness," of carrying on despite formidable obstacles.

Fr. Laurence Kelly died in 1955 and is buried at Georgetown University. On his grave stone there is nothing but the simple statistics of his life and death. But in his heart when he died there must have been etched the words of a prayer which he formulated over fifty years before, a paraphrase of the "Anima Christi." "Permit me not to be separated from Thee," he begged. "In the hour of my death—a death like thine own—call me; lovingly bid me to come unto Thee, that with thy saints, my dear mother, my father Ignatius and my brethren of the Society I may love and praise Thee, *In saecula saeculorum.* Amen."[72]

Father John J. Smith

John H. Collins, S.J.

A year before his death the subject of this notice wrote:

> "I was born into this world on December 10, 1889 and on the same day was born into the Kingdom not of this world; born and baptized on the same identical day. While the parish priest of St. Mary's, Taunton, Massachusetts, was recording the event in the church register, the recording angel was entering same in the book of life. God grant that the name may still be there when the summons comes from the hid battlements of eternity!"

After years of suffering heroically borne the summons came to Father John J. Smith at St. Elizabeth's Hospital, Boston on December 21, 1958.

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[72] Notes by the Way, September 15, 1900.

Boyhood days in the nineties and the early twentieth century knew little of the enervating excitement of these latter days. A better-than-average student, John Smith passed his early years under the strong hand of an Irish father who was a strict disciplinarian yet withal a lover of the arts and of sound education. He saw to it that the boy underwent courses in voice culture and the violin and attained a marked proficiency in both. Baseball and tennis as a member of his high school teams made for a sound body housing his alert and healthy mind. In the autumn of 1907, his high school days ended, John Smith entered Holy Cross College, where in addition to high scholastic attainments he was in his senior year manager of baseball. After graduation in 1911, he entered St. Mary's Seminary, Baltimore, to study for the priesthood.

His first year in the seminary became a year of election. True, the priesthood was his chief goal and his decision had entailed a certain amount of sacrifice. At college the spirit of self-sacrifice manifested by his Jesuit professors had impressed him deeply, so deeply that during this first year at the seminary the thought of total surrender kept recurring to his generous soul. In the following summer, much to his father's surprise, he announced that he was going to become a Jesuit. He entered the novitiate at St. Andrew-on-Hudson on October 12, 1912.

From the outset the impression he made on his fellow novices was that of a man well-poised. This poise they judged to be the fruit of his experience of the world. After all, he was a graduate of Holy Cross and he had been a seminarian. When, however, they watched him, like themselves, tried by the monotonous and often petty drudgeries of novice life, they began to realize that the source of his serenity, his calm urbanity, his peace of soul derived not from exterior influences, but from inner resources.

As manuductor of the novices in his second year he wore authority easily and without change of character. While his regularity and sense of duty were exemplary, his sense of humor and his versatility, his partiality to games in season and his gift of song rounded the whole man. Candid and straightforward in his opinions, whether he agreed or dis-

agreed, one always knew exactly where he stood. If he disagreed, he did so with a quiet and forthright humility, but one knew, too, that no tinge of human respect would induce him to water down a principle or rationalize an application.

The impression made on his fellow novices deepened during the subsequent years of study and teaching, when, in a sense, their experience caught up. He was one with them in work and in recreation, but he seemed to possess a quality which lifted him above the irritations and frustrations that made for low spirits and unhealthy criticism. Finally they began to understand what that quality was. It was a wonderful sense of proportion. John Smith concentrated on the great values of life, on the transcendent truths of our faith and on the unique privileges of our vocation. In the course of his philosophical studies at Woodstock he was a scholastic of great equanimity. He seemed to slip into the background without either causing or participating in the trying dramas of community life.

Four years of regency, at Boston College High School from 1918 to 1920 and at Holy Cross from 1920 to 1922, marked him as an efficient teacher who exercised a real influence over his students. In charge of athletics at Boston College High School, he combined understanding with a sense of fair play and competitive spirit. There was never the least trouble, even with the temperamental and vain. As professor of rhetoric at Holy Cross he assisted in the editing of *The Purple* and was moderator of the musical clubs. Throughout he manifested extraordinary balance.

Back at Woodstock for theology in 1922, the now mature and experienced scholastic continued his careful observance of the routine duties of his religious life with a fidelity that was neither spectacular nor obtrusive. Noticeable was his spirit of self-denial, as when, for instance, he gave the better part to others by volunteering to serve at table or by surrendering his chance to participate in games. Clearly he possessed the habit of mortification but, nevertheless, enjoyed the good things of life with a deliberately measured control. He talked well, not, perhaps, because he possessed any natural conversational gifts, but because he had trained himself to this as a duty. His charity was unfailing. Possessing a

pleasing tenor voice, he was one of the mainstays of the choir and glee club and a leader in the singing that followed the picnic dinner on Thursdays at the Forks or Cascades. Many an ordinandus preparing to sing his First Solemn Mass owed much to his patient training. The orchestra, too, employed his talent with the violin. Foremost, naturally, was his devotion to the study of the queen of the sciences and his serious preparation for the great dignity of priesthood. He was ordained in Dahlgren Chapel, Georgetown, June 28, 1925.

The status of 1926 brought him back to Holy Cross for a period of two years during which he taught Latin and religion in the rhetoric class. For one of these years he was again moderator of the musical clubs, and for the other moderator of athletics. After a year of tertianship at St. Beuno's, North Wales, he returned to his Alma Mater as prefect of studies. Students of those days remember him as a man of iron will and inflexible purpose. Instead of trying himself to solve their problems, he allowed them to solve them themselves. Although they stood in awe of him, they respected and admired him.

From 1931 until 1942, when the beginning of a protracted illness forced him to enter a hospital, Father Smith was master of novices at the old Shadowbrook. The impression he made on the members of the faculty during those years was of a man dedicated by hourly performance to the principles of the Spiritual Exercises of St. Ignatius. St. Ignatius in his meditation on the Two Standards opens to us the vista of the virtues: "the first, poverty against riches; the second, contumely or contempt against worldly honors; the third, humility against pride, and from these steps, let them induce to all other virtues." Father Smith strove for all the virtues. He sought them with the regularity of a reliable clock, as he sought the pilgrim heights with skill and fearlessness.

At times, perhaps, he was too exacting in dealing with others. Often he seemed to challenge situations too directly. He imposed upon himself rigid rules. He would, for instance, rewrite a long letter, if he discovered one error, saying that it was a practice of St. Ignatius. These and other shortcomings fade swiftly before the luminous virtues of a strong man, of a friend, a companion and a sufferer.

Father Smith was solidly and thoroughly an Ignatian Jesuit. If ever a man followed the principle of *agere contra,* which he constantly taught, it was he. His force and discipline of will which reflected themselves in his self-control stand out as the distinguishing features of his spiritual life. They were to a great extent the source of his nobility as a gentleman, his outstanding patience in his later suffering, his inspiration to the novices who came under his direction, and at the same time of a certain awe in which the latter held him. He was one of the most deliberate of men. It seemed that whatever he did was consciously and conscientiously planned.

Neither of these two qualities, great force of will and deliberation, derived from anything but a profound sense of duty which his intense love of God inspired. He accepted from God his vocation and his work in the Society as gifts carrying with them obligations. With profound appreciation of what God had done for him, he undertook to fulfill the role appointed him, and he labored to create in his novices a real sense of the high vocation that was theirs.

The novices trained by Father Smith enjoyed the direction of a novice master of a sterling manhood which became more and more spiritually refined as the years passed. When he changed his mind, he did so not from weakness or simple compromise but from prayerful conviction. His friendship was warm, for all its reserve, genuine for all that it was unemotional and premeditated.

To his novices Father Smith was a man of soldierly bearing and deportment. His straight posture made him seem taller than he was. His step was springy. He was alert and vigorous. His voice singing a High Mass was resonant as it was true. His whole appearance was striking.

He gave evidence of extreme prudence. A man of strong emotions kept rigidly under control, he curbed whatever impulsiveness he felt in order to make sure that enlightened reason guided his decisions. He would not risk doing an injustice on poor evidence. His charity was worthy of his noble bearing. He was never petty or temperamental, never in the least sarcastic. His own integrity was so profound that he appeared to see only the best in those with whom he

dealt, putting the best construction on whatever he observed. His charity manifested itself noticeably in his concern for the sick, whom he visited regularly, always with a word of cheery assurance.

In his treatment of his novices, he suited his formation to the individual. Those whom he felt were capable he did his best to mold in the pattern he had set for himself as a Jesuit according to St. Ignatius. With some he adopted the manner of a business man, with a directness of answer to little problems, an informality and dispatch that bordered on abruptness. In such cases his knowledge of the individual made such an approach suitable. Those who felt that their problems were of a serious nature found him somewhat difficult of approach. At times his external manner and his suppression of emotion gave little hint of sympathy. In such instances he seemed to lack understanding of human weaknesses, although in the presence of weakness he was kind. His long pause before reaching a solution seemed to render him as uncomfortable as it was distressing to the troubled novice. Some found his solutions too simple, as if he did not grasp what to them was far more complex than he made them out to be. Failure to satisfy or the suspicion that a novice was not at ease with him saddened him, but failed to break through his self-control.

Former novices who lived with him as priests in later life were pleasantly surprised to see his human qualities unfold. They witnessed his jovial manner at recreation and observed that he was interested in the sports columns of the newspapers. They would then recall that as their novice master he had a good sense of humor. He would laugh when the joke was on him. More than once in his conferences he would allude humorously to his baldness, one occasion going so far as to say: "I once thought of adding to the Litanies: *A capite nudo, libera nos Domine.*" They remembered his warm and enthusiastic participation in the May Day celebration, his joining in their games and in their work on Shadowbrook's roads and gardens. And they wondered if they had appreciated their novice master fully.

Certain it was that to all his novices Father Smith was the embodiment of a Jesuit. He left no doubt that St. Igna-

tius was his model. His success as novice master was, perhaps, due more to his example of total integrity and singleness of purpose than to profundity of spiritual doctrine. His instructions were theologically sound, derived from the best ascetical thinkers and writers. His appeal was always that of the Spiritual Exercises. He insisted that our Lord Himself formed the spiritual man. For him the interior life was the most important; from it force should flow to the exterior. He never pretended to knowledge that he did not have. He would correct errors of speech and composition made by novices, yet if he thought that a point touched on a matter in which the novice had some special knowledge, he would defer to the novice. He never wasted a word in trying to impress with his ability or travels.

He had a deep love for the Society and endeavored to instil that love into all its young members. If he left the house, it was on the Society's business or for his retreat. He was a Christian gentleman who believed that the proprieties are an integral part of community life. To him anything that smacked of niggardliness or uncouthness was intolerable. He could be eloquent on the great dignity of the priesthood and the infinite value of the Mass. When he spoke of our Lord's Passion or of our Lady, control of emotion demanded a strong effort.

For some time before the end of his tenure as master of novices Father Smith was suffering from a bothersome skin disorder that proved a purgatory for the rest of his life. The winter of 1939-40 was especially hard on him. On the doctor's recommendation of complete rest in a warmer climate, he sailed for Jamaica in January, 1940, and remained there for three months. His stay on the island brought considerable relief. He enjoyed the companionship and observed the fruitful work of his brother-Jesuits in Kingston and several of the bush missions.

Not long after his return his trouble reappeared. In 1942 he entered St. Elizabeth's Hospital, Boston. For a time his condition was so grave that his doctor recommended that he be given the last sacraments. He received them in perfect acceptance of God's will. After some months in which he

responded well to treatment and convalesced rapidly he was appointed Socius to the Father Provincial.

As in his former assignments, Father Smith carried on the duties of Socius in an exact and for himself an exacting manner. A series of hospitalizations in Boston and Washington and protracted stays in the Georgetown and Weston infirmaries impeded much of his work and tried his indomitable spirit but he maintained his equanimity.

In the hope that relief from the detailed business of the Socius' office might produce good results in health, he was appointed in May 1945 superior of Keyser Island. Although his affliction continued with varying improvement and recession, he created a helpful atmosphere in Keyser's small community and showed himself always the gracious gentleman and religious that he was. During his two years' stay at Keyser Island doctors at a New York Hospital sought a cure of his ailment without success. However, by the end of two years he had recovered sufficiently to take on new duties, this time as rector of the tertianship at Pomfret. Here his trouble continued, becoming even worse.

Finally in February, 1949, he was relieved of office and sent to Weston College, where he remained until his death in December, 1958. His unwavering acceptance of God's will during the periods of excruciating suffering was heroic. In the course of his first years at Weston, he was able to give short retreats and conferences. Soon, however, he began to suffer exhausting muscular debility. The slightest walk was fatiguing. Twice he was hospitalized without relief.

In 1957 the strong heart that had upheld Father Smith through almost twenty years of pain began to weaken. Late in 1958 he entered St. Elizabeth's Hospital for the last time. To those who visited him there he never complained. Always he was more concerned with his visitor's welfare than with his own condition. Doctors, nurses, visitors can never forget his strength of mind and heart, his patience and his abandonment to God's will in his regard. On December 21, 1958 he passed away peacefully. He has, on his departure to God, bequeathed to the New England Province a rich legacy of manly virtues tried in the surest of all crucibles.

On Prayer
Especially for Those of the Society

Father Jerome Nadal

1. The Society practises prayer and applies herself to it by the grace of Jesus Christ; it teaches it first of all through the Spiritual Exercises, to which God Our Lord has visibly given such efficacy for the greater glory and praise of His divine Majesty.

2. The Exercises are spiritually efficient in Our Lord proportionately to the following dispositions: humility and absence of curiosity, a faith which trusts that Our Lord will help us through them, the desire of the health and perfection of our soul, application and faithfulness, finally, the desire of the glory and praise of Jesus Christ.

3. It is of the greatest importance in Our Lord for the success of the Spiritual Exercises and of all prayer, to give oneself generously to Our Lord and to surrender to God all our powers and activities, in one word: the whole man. Without forgetting to work on our part with the grace of God in the acquisition of all virtue and perfection, one must always hope, desire intensely and ask God that He may realize in us and in all men what is for His greater glory and praise.

4. Prayer can be made much easier by another way: by the exercise of the will and the heart rather than of the intellect. As much as one must avoid in prayer the seeking of greater knowledge out of curiosity, so much so one should be desirous to progress in the love of all what concerns God's greater service. In that way, we should draw some fruit from all prayer and for our mind practical light relating to the exercise of the virtues and spirit of Jesus Christ.

5. By going through the Exercises, the soul possesses with the grace of Jesus Christ, principles of prayer for the three ways of which the contemplatives speak, viz.: by the first

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MHSI, Nadal IV, 672-81. Translated by Father L. Schillebeeckx.

week it is initiated in the purgative way; by the second and third in the illuminative way, which is contemplation in the proper meaning of the word. Though the unitive way should not be excluded from these (second and third) weeks, this third way is proper to the fourth week in the exercise of the love of God.

6. With the help of the Lord, each one draws from the Exercise a very special grace to obtain the knowledge and relish of his vocation. The soul finds then a particular peace and union with God in spiritual obedience and in following the particular way by which it has to go to God.

7. The principle and end of prayer must be, as far as possible, fervent charity towards God and zeal for all souls, with a keen desire of their salvation and perfection, both of oneself and of all others.

8. The feelings and affections in prayer, which draw us without necessity to recollection and solitude, do not seem to be the proper prayer of the Society, but rather those feelings which urge us to the labors of our vocation and of our ministries, especially to perfect obedience, according to our Institute.

9. From this follows that the prayer proper to the Society extends itself to the exercise of vocal prayer and to all the exercises of our ministries. In the measure in which one attains this with the grace of Jesus Christ, the enlightenment of the mind, the good affections of the will and union with God will persevere; they accompany and guide all our actions, so that we find God in all things: "Et reliquiae cogitationis diem festum agant Domino" Ps. 75, 11.

10. Our prayer should be such that it increases and guides the spiritual relish in our activities by permeating them and giving them strength in the Lord; and our activities should increase our strength and joy in prayer. In this way, Martha and Mary being united and helping each other, we do not only embrace one part of the Christian life, the better part, viz., contemplation, but laying aside anxiety and trouble "circa plurima," Mary helps Martha and is united to her in the Lord.

11. In general, there are different parts in prayer, namely:

a) Prayer as an elevation of the mind or contemplation. One obtains it by meditation in Our Lord. It should have as principle and purpose charity and love of God, and must bear fruit in the will and in the affections, and should not be pure speculation.

12. b) There is also thanksgiving to God Our Lord. This part of prayer must be habitual. It consists of a true knowledge of all benefits, general and particular, received from God by us and by all men and a grateful love for God Our Lord and in Him for the instruments of His grace. It consists also of the sincere sentiment of being unworthy of such gifts, of the praise of God's goodness and benevolence, of the very humble and prompt offering to serve God Our Lord, not only on account of His benefits but on account of Himself for His greater glory and praise.

13. c) Besides that there is petition, which has a double form: one, the purest, consists in asking that God's will may be done, or that everything may be done for His greater glory and praise; the other consists in asking for all other things necessary or useful for that end, which should always be mentioned with them. This (part of) prayer should be most habitually made by us, for it is very necessary and has many promises of God attached to it. Let all be careful not to abandon for the sake of consolations or elevations of mind, this part of prayer so necessary, so useful and so efficacious. Let us always ask from God Our Lord all that is useful and necessary for His greater service. In order that we all may acquit ourselves better of this part of prayer, we should conform our petitions to the seven petitions of the Our Father.

14. d) Together with this prayer of petition, there should be the prayer of supplication. In order that our prayer may be heard and accepted, we should appeal in that prayer to the divine, heavenly power, begging God Our Lord first of all by His mercy and infinite goodness and by what He is, then by the merits of Jesus Christ Our Lord, on account of the sanctity of His whole life, death and actions; taking also as intercessors the merits of Christ and prayers and merits of Our Lady, of all the angels and saints of the whole militant Church with humble acknowledgment of our own defects.

15. After the Spiritual Exercises, one is guided, one perseveres and progresses in prayer by constancy in prayer and the activities of one's vocation; in practicular, one exercises oneself daily in the purgative way by the daily examination of conscience, by the practice of abnegation and mortification, by the desire to undergo injuries and sufferings for Christ, by obedience not only of the execution and the will, but also of the understanding. This way includes also sacramental confession, the ordinary meditations in the spirit of the First Week as those on death, the last judgment, the mysteries of God's plans and of what He permits, the misery of sin, vanity of the world, etc.

16. One exercises oneself daily in the illuminative and unitive way by the ordinary meditations (for which one fixes a determined time), by saying the office of Our Lady or the Rosary, and by all other mental prayers during Mass and Communion, according to custom. In one word: in all exercises one should find peace, tranquillity and devotion. All these exercises should aim at fervent charity, zeal for souls (that they should not perish) and in all one should find God Our Lord and discover one's personal way of prayer.

17. As regards the subjects about which we can pray, each one will easily find this in the course of time with the grace of God, according to the progress he will have made through the Spiritual Exercises. For each one may rest assured that God Our Lord will grant this grace in His goodness, in the measure in which one will have prepared oneself with the grace of the Lord for such a high exercise.

18. Our state of prayer is a state of the spiritual life in Christ; since Christ is eternal light and infinite goodness. He should be known and loved above everything and all the rest in Him. And so, let our life and understanding rise above and be detached from lower things, since we neither live nor operate in a human way but in a heavenly and divine way. Let us feel and know in all things the divine power and goodness, and let us love and serve Him. We should never be curious and presumptuous about elevations of spirit and speculations by wanting to understand more than grace gives us to understand, according to St. Paul: "Sapiamus ad

sobrietatem" and "Nolimus altum sapere, sed timeamus" (Rom. 12, 3; 11, 20); and according to the words of the wise man: "Scrutator Majestatis opprimetur a gloria" (Prov. 25, 27). Let us apply ourselves in all humility to meditation and let us discern the grace which is offered to us by Our Lord in meditation and prayer. Let us also co-operate with this grace with suavity of spirit and modesty in the Lord, for He habitually grants His great gifts to one who loves and serves Him with a pure and humble heart.

19. The following subjects can be matter for meditation, from which by the favor of Our Lord will originate the grace of contemplation, (viz., the illumination of the mind) and of union of our will with God in a pure and sincere love.[1]

20. Prayer is a gift of God Our Lord, it is a way of living according to the spirit, a mystical way of understanding spiritual and divine realities and of finding God in all things and actions. Each one receives some share of grace and co-operates with it to some measure in all humility, simplicity, purity of heart, faith and trust in God Our Lord, becoming wholly enflamed with fervent charity and zeal to procure the honor and glory of God through the salvation of souls. According to this share of grace and according to the measure of his co-operation, each one will easily find matter for meditation and prayer in the Lord.

21. The following help for the success in prayer: firmness clearness, purity and simplicity in our vocation and a right intention united to God in Jesus Christ. Often to seek God in all things, loving Him in all creatures and all creatures in Him, doing away as much as possible with the love of all creatures to place it in their creator. To have a very great faith, trust and charity in Our Lord for the spirit and the institutions of the Society, with a total renunciation of one's judgment. To put off one's own spirit even if good, and to put on the spirit of the Society; to have and to practise perfect obedience.

22. It is necessary to put aside all curiosity and ambition with regard to extraordinary things and mystical elevations

[1] Subjects for meditation are given in M.H.S.J. Nadal IV, pp. 576-78.

of the soul, for it is a door wide open to many illusions. Prayer can be very authentic without relish or spiritual feelings. It is good to note regularly one's progress in prayer. Do not be in a hurry in prayer, but when you feel the grace of God Our Lord, you should rest in it until the soul has had its fill in the Lord. Relish and spiritual feelings are a help, but must be used as a means and not as ends; seek especially a cordial love for God. Let us leave all things to His infinite goodness and being, and try to work on our part with His goodness and grace.

23. The main spiritual sentiments flow from the three theological virtues: from the conviction of faith will arise hearing, from the penetration of the truth of faith, sight; from hope, taste; from the union of charity, touch; and from the satisfaction it gives comes relish. These feelings (sentiments) are means to obtain greater graces which Jesus Christ gives to His friends, graces well known to those who possess them.

24. It is to be noted that all sentiments felt during prayer—joy, tears, illuminations etc., relish, knowledge, deep insights (lights)—must be explained to the superior and the spiritual father. Let us have in all this perfect obedience and submission, not only towards the Catholic Church and the Society, but also towards our immediate superiors. Explain these sentiments according to the usual way of the Church and its Doctors, without singularity. If one finds it impossible to explain either in general or in particular, one should tell what inclinations such sentiments produce in the will.

25. It is also very useful to meditate, consider and feel that we follow Jesus Christ who is always carrying his cross in the militant Church. The same Jesus Christ to whom the Eternal Father has given us as servants to follow Him with our cross, without desiring anything of the world but what He desired and chose, viz., poverty, injuries, troubles, sufferings until death, accomplishing in our turn the same mission for which God had sent Him into the world: to save souls and to lead them to perfection by integral obedience and perfect practice of the virtues. But our cross is very sweet because

it has already the splendor and glory of Jesus Christ's victory over death through His Resurrection and Ascension.

26. It will be good for us to exercise ourselves to feel with devotion that Jesus Christ is within us the way, because we share His sufferings and imitate Him; that He is the truth, because we contemplate in Him clear, simple and pure truths; that He is life, because we are united to Him in charity which extends itself to the neighbor.

27. There are two ways of prayer; first: simple and humble meditation on natural and supernatural things, e.g. the Incarnation of Christ, His humanity, the sacraments, all infused graces. In these things one should consider peacefully God's power, therefore their truth in God.

The second way of prayer consists in this, that if grace urges us to it, we come, through an illumination from on high, to consider and contemplate God in all things of this world or to seek quietly with the help of that light more strength in God's power, by realising higher and more enlightening truths. There is also a third way of prayer which is still higher, that is when God gives us a very high grace and light by which we contemplate the supreme truths in a synthetic view, known to those who realise those truths. Through this illumination one contemplates and sees everything in the Lord, etc. In any case tension of the mind has to be avoided.

28. It is a special favor if in meditation we seek God in the "negation" of all creatures and of all labor of our imagination or intellect. One should adore God in that "obscurity" of "total negation" and adore Him "in fide ecclesiae sanctae catholicae".

29. It is evident that the facility and simplicity of contemplation come from love, as (in the case) of one whose father is absent, when he hears news from him, he likes to ponder about it, he finds in it relish and different kinds of affections according to his love and the nature of the news. A contemplative and one given to prayer should act likewise.

30. Consider that active and contemplative life should go together. The time of probation, so exacting, brings active

life to a certain perfection, and brings contemplative life to dominate, guide and govern the active life with peace and light in the Lord. In this way one comes to the superior active life,—which supposes action and contemplation—such an active life has the power to impress this action and contemplation according to what is more conducive to God's greater service. In one word: the action of charity united to God is perfect action.[2]

31. Our prayer will be better if we exercise ourselves often to trust in God, so great and good, in the merits of Jesus Christ, in the efficacy and example of His actions, in the merits of Our Lady, of all the angels and saints, in the theological virtues, in the vows and spirit of the Society in Jesus Christ.

32. It is profitable for some and it can be so for all, to say to Our Lord simply and humbly: "Lord I am like a beast, I do not know how to pray, show me Lord how to pray".

33. It would be useful to have in all houses and colleges of the Society, meetings of the community in which strictly spiritual matters and not literary or philosophical subjects are treated. The superior will propose a subject on which all would give their opinion; each one will be asked to speak about spiritual things.

34. We should carefully observe and put into practice all that has been said in order to have perfect prayer and obtain its gifts. We should purify our hearts and consciences first of all of all grave faults; then we should take care, loyally and with attention, against all venial faults and imperfections; further, we must make efforts in the Lord to uproot all bad habits and inclinations which are the remains of our past sins; finally, to progress towards better virtues and a better observance, proper to our way of life, offering always some good work to God Our Lord, to His Saints and Angels in order to obtain this gift of prayer, not ceasing to ask it also during prayer itself.

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[2] For Nadal, active life in probation is the exercise of abnegation and mortification and of the virtues which prepare for active life. Superior active life is the ministry of Jesuits. Cf. Nicolau: Jeronimo Nadal, pp. 332-333.

35. All those who enter the Society having their own devotion and way of praying different from that of the Society, should relinquish it, and take instead the way of praying and devotion proper to the Society with the intense desire to acquire it and to imbue themselves with it. They must exercise themselves in the ministries of the Society and read with attention as well as meditate with devotion and relish in all humility the writings of Father Master Ignatius. This should make them feel a new spirit, a devotion proper to the Society, in all things a certain suavity, strength, facility, liberty, interior spirit, devotion and peace, doing all actions always in the spirit of the Society which they will also relish. Let no one be discouraged if he does not feel touched by such feelings or spirit; let him try to make progress, desiring sincerely such a spirit. Let him progress and be perfect in obedience, in faith and confidence in the spirit of the Society in Jesus Christ. Let him do wholeheartedly the work obedience will give him, and, no doubt, in course of time, according to the good pleasure of His Divine Majesty, the grace which he desires will be given to him.

36. It is known by experience that whosoever follows his own spirit in the Society, even if it be good, and does not submit himself to the one of the Society, will gradually come in his obstinacy to lead a completely different way of life. The longer he goes his own way, the more difficult it will be to come back; serious differences of opinion on spiritual things as well as gradual loss of the spirit of the Society may follow.

37. We must have a very special devotion to the Exercises as our spiritual guide. By them our Father Ignatius reached to very high contemplation and prayer, and God has accomplished great things through them.

38. All should think and feel that the Divine Providence and Goodness will favor the Society and make it progress as He has deigned to do from the beginning. On our part, the principle of progress will be charity inspired by God Our Lord. We should possess this charity with fervor and manifest it towards all; this will help us admirably in all the activities of the Society whether in (the house) or outside.

39. A question already mentioned, but of which it is neces-

sary to be convinced: that all should have in Our Lord much devotion, faith, confidence, in all humility and abnegation, in the manner of praying and acting in the Society. This is explained to us in the Spiritual Exercises, the Constitutions and the rules, the customs and traditions, the observances and the practices. All, in one and the same spirit, should join a fervent and universal charity to an ardent zeal for the neighbor in all the ministries of the Society. God Our Lord will be with them and will give them great graces and consolations in His Divine service.

40. Each one should make efforts to extend the prayer and contemplation of the Society to the ministries he performs and which are all spiritual: preaching, explaining Scripture, teaching catechism, administering the Blessed Sacrament, and being occupied in other good works. In these ministries we should find God in peace, in a tranquil effort of the interior man, in light, joy and contentment, in the fervor of charity for God. In this way we should seek the same in all other activities, even exterior.

Books of Interest to Ours

SOURCES OF THEOLOGY

Sacraments and Forgiveness. *Edited with commentary by Paul F. Palmer, S.J. Sources of Christian Theology II.* Westminster, Md.: Newman, 1960. $6.00.

At the close of the last century, H. C. Lea published his monumental three-volume history of auricular confession and indulgences. Although the inaccuracies and bias of Lea's work were pointed out by both European and American Catholic scholars (including Woodstock's Father Patrick Casey) the work of Lea has remained by default the standard American classic on these controverted topics. Serious students of penance, unction and indulgences, then, will certainly welcome Father Palmer's documented study. Copious texts are drawn from the New Testament, the ante-Nicene and post-Nicene Fathers, the decisions of local synods and early ecumenical councils, liturgical books and penitential handbooks of the East and West, the more systematic treatises of the scholastic doctors, the definitive statements of later ecumenical councils and, finally, the more recent pronouncements of the Holy See. To point up the areas of agreement and disagreement among Christians today, generous excerpts are included from the writings of the early Reformers and from the confessional statements of Lutheran, Anglican, Calvinist and Eastern Orthodox Churches.

The mere enumeration of the source material will indicate that the topical documentation goes far beyond the content and format of a Denzinger, Rouet de Journel or even the selective compilation of Bettenson. A future edition might possibly include an elaboration of *metanoia* in Old Testament, and it would certainly want to take note of Father William Le Saint's recent work on Tertullian. Yet as it now stands, *Sacraments and Forgiveness* is easily the best collection of texts one will find on these topics. The translations are good and, where checked by this reviewer, wholly accurate, with ambiguous words or phrases parenthesized in their original.

But this is more than a compilation of texts topically arranged and attractively printed. Each section as well as many of the important documents are introduced by a brief commentary, and Father Palmer has also included a rather lengthy section in which he summarizes and appraises, once again according to topic, the documentary evidence of the whole work. Against the background of a general survey of the discipline of penance for the first twelve centuries, several problems are considered: unforgiveable sins, the recidivist, private penance, the sacramentality of penance and its necessity. This latter section is concluded with a concise historical survey of the sacrament of anointing the sick and the practice of granting indulgences.

This valuable volume will please the professional theologian, teacher

and student alike, and no one interested in penance, unction and indulgences can much afford to be without it. One hopes that the third volume in this series of documented studies will soon follow.

TERRENCE TOLAND, S.J.

A HUMANISM OF WORK

Work and Education. The Role of Technical Culture in Some Distinctive Theories of Humanism. By *John W. Donohue, S.J.* "Jesuit Studies #10." Chicago: Loyola University Press, 1959. Pp. xi-238. $4.00.

All men must spend perhaps most of their waking hours in physical or mental work. Hence a sound outlook on work is manifestly important for the individual and society alike. In this readable book—which the Loyola Press has made a thing of beauty—Father Donohue competently unfolds the problem of work and gives much aid toward forming the sound outlook. However, as he points out, an individual is little likely to see the true values of work unless his education from the primary grades through college continually induces him to appraise them rightly. If an educational theory omits treatment of the problem of work it cannot be complete, sound, or satisfying to modern men. This book gives many prudent suggestions, free from irritating extremism, as to how education can guide the students into doing work (including some craftsmanship) and humanizing it by speculative thinking.

The effectiveness of the presentation has been enhanced by the wise use of the historical approach. This carries conviction, because it enables the reader to see how the central problem has gradually grown to its present importance. There still is much disagreement about the abstract definition of education and whether it aims to form the intellect or the person. But if we look at the thing itself in history, we see one function (pointed out by Jaeger in his *Paideia*) about which thinkers as disparate as Plato, Marx, Dewey, and Babbitt will agree. Education has been a process by which the adults in a society transmit to the younger generation their total way of living and of working to secure the necessities of life. An educational theory cannot properly interpret the life for which it prepares the young unless it also adequately interprets work with its place in both life and education.

Prior to the nineteenth century neither philosophers nor educational theorists gave much direct attention to work. In Plato and Aristotle it was little more than something which the freemen left over for the slaves. But the advance of modern technology and the industrial revolution have led theorists to grapple with the problem. The materialistic Marx made labor the master value which will bring men the produce and happiness they need in the classless society which will exist after the revolution has obliterated the abuses of the capitalistic system. Dewey regarded work as a laboratory for insights into the intellectual foundations, methods, and values of work for enriching the environment for all. For Babbitt, Hutchins, and Adler, one chief value of work is

its power to purchase leisure; and a chief task of liberal education is to prepare people for leisure and concomitant intellectual pursuits.

Each of these philosophies has pointed out hitherto overlooked values of work, and yet remains incomplete. Christian thinkers can readily absorb these values into the Christian synthesis. Further, by re-examining what is implicit in the sources of their educational traditions they can point out values greater still. God placed man on earth that he might work or develop it, and Christian man can use work wisely as a means to his supernaturalized goals. Work should perfect the craftsman, his society, and his world or environment. It is the collaboration of man as a free instrument in God's continuing function of creation and redemption. Hence, to be adequate, Christian educational theory too must explicitly envisage a total life with its rhythm of labor and leisure, action and contemplation, both made significant by the Christian outlook.

Father Donohue's fine study, it seems to this reviewer, has special importance for Jesuit educational theory. Jesuit education in the liberal arts, as revealed in the writings and practice of Ignatius, has not been merely the formation of the Christian man—period. Rather, it has been his formation *for his improving the religious, social, and cultural life of his era.* Consequently as Jesuit educators re-examine the rich sources of their traditions for the purpose of adapting Jesuit education to modern needs, they too should take sufficient account of man's work to gain the means of leading a life truly human in his environment. This is especially true of Jesuit educators in missionary lands, lest they should merely copy the letter of the past rather than its motivating spirit. By such procedure they might give too much prominence to means which were excellent for past centuries in Europe but not equally apt for modern Asia or Africa. They might find themselves training the students, not for effective work in leavening their environment, but rather for discontented idleness. This would be sure to arise if the graduates should find themselves living in a culture which does not offer sufficient opportunities for the type of work or living for which they had been prepared in school. We can scarcely risk this in the present world-struggle between Christianity and Communism.

GEORGE E. GANSS, S.J.

SISTER FORMATION

The Juniorate in Sister Formation. *Edited by Sister Ritamary, C.H.M.* New York: Fordham University Press, 1960. Pp. xx-129. $3.50.

Monsignor Frederick Hochwalt, Executive Secretary of the National Catholic Educational Association, has called Sister formation "the most significant movement in Catholic education today." It is undoubtedly also one of the most important current movements in Catholic spirituality. Sister formation is basically a response on the part of the Sisters to the realization that their apostolate demands a long and careful spiritual formation and a complete intellectual and professional training which will prepare them for a rich personal life and for effec-

tive social and educational leadership.

This book is the fourth volume in a series which sums up the annual regional meetings of the Sister formation conferences. The first three volumes were *The Mind of the Church in the Formation of Sisters*, *Spiritual and Intellectual Elements in the Formation of Sisters*, and *Planning for the Formation of Sisters*. Cardinal Larraona, Secretary of the Sacred Congregation of Religious, has written the Foreword to the volume and Father Elio Gambari, S.M.M., of the same Sacred Congregation has written the lead-off essay on "The Juniorate in the Mind and Directives of the Holy See". As of now this is the most complete and authoritative document on the place of the juniorate in Sister formation. It recognizes problems arising from diverse circumstances without at the same time diluting the essential demands and high standards desired by the Holy See.

The next three chapters develop the ideas of Father Gambari by summarizing the regional conferences under the three-fold rubric of administration, spiritual formation, and intellectual formation. Again the same concern for excellence is joined to a respect for the diversity which characterizes the sisterhoods in this country. The general conclusion of the studies indicates that there should be a period of several years of training following the novitiate during which a spiritual maturation and intellectual formation should prepare the sister for her apostolate. Most plans are based on a five-year program including the postulancy and novitiate. The amount of matter which they plan to cover in this time is somewhat staggering to one all too used to the "lingering-out sweet skill" of the clerical course of studies, but at the same time their program manifests the muscularity and pointedness proper to those working on a tight schedule.

At this point, the reviewer cannot resist a touch of paraenesis. There are 165,000 sisters in the United States, as compared with 52,600 priests. In the field of education a scanning of the top line of the *Catholic Directory* reveals that our teaching force consists of 4,506 brothers, 11,349 priests and scholastics, 43,745 lay teachers, and 96,516 Sisters. The image of "the good Sisters" which we often share with the newspaper photographers is changing and the Church in America will be stronger for it. The Society has made great contributions to the progress of Sister formation, but there is still much to be done at every level.

There is room for application and extension of the ideas of Sister formation in much of our retreat, conference, and educational work. The four volumes of the Fordham Sister Formation series provide a very complete background and introduction to the movement. The Institute of Sisters' Spirituality has also published a fine series through the University of Notre Dame Press. The *Sister Formation Bulletin* is loaded with material, and the early issues are now available in a bound volume from Marycrest College, Davenport, Iowa. Buy some of these books to offset the subtle heresy of *The Nun's Story*.

JOHN M. CULKIN, S.J.

JESUITS IN THE COUNTIES

The Jesuit Missions of St. Mary's County, Maryland. *By Edwin Beitzell.* (May be purchased from the author through *Woodstock Letters.*)

At the conclusion of the first Provincial Council of Baltimore, in 1829, the Archbishop and Bishops addressed a letter to Pope Pius VIII in which they expressed their satisfaction at the progress of the Catholic Church in the United States. They recalled that 200 years had not yet elapsed since the seed of Catholicism was planted "in a remote and obscure corner of Maryland" by a few Catholic missionaries and laymen who had been exiled from their native land. It is this field, in which was sown in America the seed of Catholicism among English-speaking people, that is the subject of Mr. Beitzell's study.

The author does not delay on the English backgrounds but immediately focusses the attention of the reader on the initial settlement in Maryland under the direction of Lord Baltimore. From this focal point Mr. Beitzell traces in short, quick strokes the long history of the Jesuit missions down to our time. Famous Jesuit names like White, Carroll, Kelly and LaFarge, in company with the names of devoted laymen like Brent, Mattingly and Neale, pass quickly in review. Some, of course, occupy the stage for longer periods than others, but all without exception receive at least an introduction.

Seven main chapters, in chronological sequence dating from 1634 to 1958, and subdivided by many subject headings, comprise the format of this book. In each chapter the author has studied the foundation and development of each parish and mission in the background of some secular and secular-religious history of the respective eras. Such important topics as the proprietors' conflicts with the missionaries in the early decades are recounted, as is a discussion of Maryland's infamous penal age. Interesting events from Revolutionary War days, the War of 1812, and the Civil War attract the attention of the reader, but the author's principal objective is to picture the growth and progress of the Church in St. Mary's County through the 325 years of its existence.

Mr. Beitzell has resurrected from obscurity a plethora of facts and fascinating anecdotes, but he has not molded them into a balanced narrative. The very nature of the study—individual parishes and missions —militates against a unified presentation. The author has, furthermore, not discriminated carefully between material suited for the main body of the text and that which of its nature should be relegated to a footnote. As a consequence the narrative suffers.

This is an invaluable historical reference work, since the author has amassed enormous amounts of material through the course of many years and at the cost of much labor.

FRANCIS G. MCMANAMIN, S.J.

MONASTIC LIFE

Approach to Monasticism. *By Dom Hubert van Zeller, O.S.B.* New York: Sheed and Ward, 1960. Pp. viii-182. $3.00.

This small book was written to acquaint those who are interested with

the monastic life, that of the Benedictines in particular. Like several other of Dom Hubert's books it is called an "approach" and that is all it is intended to be. It is not meant to give an exhaustive treatment of monasticism.

The author is well aware that the religious life does not solve all spiritual problems by the mere fact of profession. He writes: "It is a common fallacy, and one of the spiritual dangers of our age, to imagine that by drifting along on the current in which we find ourselves we can always be sure of doing the will of God." Initiative is necessary.

Monks are warned that the enemy is not always outside the monastery but "possibly a more dangerous enemy comes from within, from a want of right emphasis." This lack of balance generally assumes the form of taking on work foreign to the purpose of the order.

Laziness is generally not the chief danger for the monk in the modern world. "It is a mistake to imagine that the main obstacle to monastic perfection is lack of effort; more often it is over-effort which is misapplied." Monks were not founded to teach and preach but to pray and work. Their work may be physical or mental, preferably both.

Liturgy is one of the chief duties of the monastic life. St. Benedict wished nothing to take precedence over the liturgy in his monasteries. This does not mean exaggerated formality but active union with Christ. "In liturgical matters, as in so many others, it is nearly always the meticulous and the forced that is the obstacle to true development. If the liturgy means worship, the ideal must be evenness, tranquillity, strength."

Dom Hubert does not waste time with any of the invidious comparisons between liturgical and methodical prayer so common in some quarters today. He seems to realize that the liturgy is the most methodical form of prayer in the Church and that it is meant to be so. The problem is to keep it prayer and avoid formalism.

The most serious threat to monastic worship today is the tendency to engage in external activities that crowd out the time that should be reserved for prayer. Material or intellectual output becomes the enemy of personal and corporate sanctification. "Even where there is no desire to seek consolation in statistics there is often a purely natural desire to seek consolation in work itself. It becomes a drug, an escape." Spiritual tranquillizers are not what the Church needs today, much less escape from the spiritual reality of one's religious vocation.

EDMUND J. STUMPF, S.J.

ST. IGNATIUS' LETTERS

Saint Ignatius Loyola: Letters to Women. *By Hugo Rahner, S.J.* New York: Herder and Herder. 1960. Pp. xxiii-565. $11.50.

It is difficult to avoid superlatives regarding this book. One can not make an adequate judgment of St. Ignatius without studying these letters in their context. Jesuits who have to deal with deans of women in universities or with a Mrs. Zebedee in a high school mothers' club

will learn wisdom here. Superiors and their staffs of fund-raisers can profit greatly by the vivid experiences of St. Ignatius with his noble and ignoble benefactresses.

We are surely correct in thinking of St. Ignatius as a man's saint, as he was that above all else, but it would be a mistake to ignore his correspondence with women. Out of over 6000 extant letters only 89 were written to women and only 50 letters from them have survived. This small but significant segment of his correspondence has not hitherto been assembled in its entirety. Now we have these 139 letters edited with over 500 pages of general and particular introductions, copious notes and revealing annotations, by an expert on Ignatian spirituality.

The significance of these letters may be gathered from Father Rahner's statement that St. Ignatius "never wrote a line for its own sake, and could be induced to break his habitual silence only by a question that needed to be answered, by a soul in distress, by the claims of friendship, and by an infinitely patient charity." Ignatian discretion is evident in every letter as they were all revised and recopied several times before being sent. This meticulous care did not result in artificiality but rather in clarity and force. "Everything in these letters is irradiated with the mellow kindness of a mature spirit, giving friendship without talking over much about it."

In spite of the almost exaggerated discretion of St. Ignatius his letters did not always prevent embarrassing indiscretions on the part of the ladies to whom he wrote. Such incidents were generally concerned with requests for favors from the Holy See through St. Ignatius. His benefactresses wished him to use his influence in return for the substantial contributions they had made to needy colleges of the Society. It required all his ingenuity to extricate himself from these situations without giving offense. This was a most difficult task but he generally managed to succeed.

The most persistent problem St. Ignatius had to face was the request for female affiliation with the Society. In this he was defeated in only two remarkable cases out of several dozen urgent requests. After long hesitation and against his own better judgment he was ordered by Pope Paul III to receive the religious vows of one of his earliest benefactresses, Isabel Roser and two companions. This situation prevailed from Christmas in 1545 until October, 1546 when Paul III finally agreed that there were to be no female Jesuits. The letters on this case are priceless.

In view of this remarkable incident, it is surprising that less than ten years later St. Ignatius was again forced to receive a female applicant for the Society. This time it was the daughter of the Emperor Charles V, the Infanta Juana, one of the Society's greatest benefactresses during St. Ignatius' last days. She was permitted to take the vows of the scholastics privately, as Ignatius could not refuse the request of this generous lady. Juana became a rather unusual subject in that she was able to persuade the General not to recall Francis Borgia and the provincial Antonio Araoz from Spain. She then asked to have both

placed under holy obedience to her. We are not told if St. Ignatius granted this latter favor.

These are just a few of the interesting matters treated in this collection of letters. No other source gives us such a clear insight into the character of St. Ignatius as this correspondence with his spiritual daughters.

EDMUND J. STUMPF, S.J.

URBAN SOCIOLOGY

Cities in Crisis—The Christian Response. *By Dennis Clark.* New York: Sheed and Ward, 1960. Pp. x-177. $3.50.

Offered "as an effort to encourage a fuller inquiry into the religious implications of urbanism," this book is intended as a survey of some of the major problems of Christian religious life in the modern urban environment. Mr. Clark, devoted Catholic citizen and experienced specialist in Philadelphia's housing and racial problems, delineates the usual composite of urban ills with unusually dedicated vigor, and places it at the service of the Catholic apostolate's need to understand itself. His penetrating insights accompany occasional disclaimers of extremism or one-sided viewing, but he too simplistically subjects the populous city to blame for what the city itself is not necessarily responsible.

Celebrating parish Masses in the German tertianship city of Münster i.W., the priest visitor soon becomes used to the burghers' proficiency in the dialog Mass. Moving through the countryside of parts of France, Bavaria and Austria, he is unavoidably impressed with the religious apathy of many rural folk. If he was city born and bred, of parents who were themselves products of American cities, he could never possibly have experienced the disorganizing trauma of being uprooted from warm rural soil and transplanted into the harsh unwelcome sidewalks of the city; actually native to the latter, his home was there, he inherited his socialization and *Weltanschauung* there, whether integrative or not, whether directed by truth or not, whether religiously orientated or not. I offer these quite realistic vignettes as cautions to the unwary reader of this frequently rhetorical diagnosis of urban ills which would seem to preclude liturgy, integrity and personal fulfillment in an urban milieu.

It is not the city itself, but the sensate or otherwise erroneous values and ideological confusions of the pluralist society inhabiting the city which are at fault. Hence the city is not cause, but occasion and circumstance, of apostolic crisis and challenge. With this qualification we can call Mr. Clark's book a valuable accounting of the Church's problem in city-dominated America. Above all it is a clarion call to Christians to do some fresh planning of their apostolate and mature appraising of the urban circumstances within which it has to be exercised.

The city is seen in its depersonalized masses, constant shifting, and amorphous exposure to mob appeal; in its dehumanizing influence on mass man, its interference with and preemption of family concerns; its role in protestant and Catholic experience. Prescinding from the point

of urban causation, we can profit from the author's sharply focused view of deficiencies in the American Catholic parish community—liturgical dormancy, whether in Mass, confessional or baptistry; primacy of monetary concern for physical expansion, emptiness in preaching, aimlessness of parish societies, and so on.

Solutions are called for, but not spelled out, except for a fairly general housing program. The laity again receives an exhortation to do their part. Little indication is given of that "order" whose "restoration" is sought.

Cities in Crisis will provoke thought, and maybe even some action. Its references and bibliography are excellent. Perhaps the author's next effort will help his readers with more concrete proposals. He has now provided an adequate framework. JOSEPH B. SCHUYLER, S.J.

MINORITY CATHOLICISM

The Church and the Nations. *Edited by Adrian Hastings.* London: Sheed and Ward, 1960. Pp. xxii-238. $4.75.

When the vote of the recent Wisconsin presidential primary had finally been totaled up, the political commentators agreed on only one point. There is a Catholic question in this election year; the Church is an influential minority in America, although still a minority. It is with this latter aspect, "minority Catholicism", that the *Church and the Nations* deals. Sixteen qualified writers here present essays in religious sociology concerning the Catholic Church in their native lands, lands in which it holds a minority position.

In this book, the American reader will become aware of sharing common problems with some of his fellow Catholics throughout the world. In England, for example, there is the failure to influence the higher intellectual levels, dissatisfaction with Catholic newspaper policies, '101% patriotism' among Catholics, and a sort of ghetto belligerency. The Australian Church presents a picture well known to us of concentration of membership in the lower and middle classes and a stress on the social aspects of the Church's teaching.

The complete strangeness of the difficulties of Catholics in other countries makes intriguing reading: Norway, where 5000 Catholics living amid 3,500,000 fellow country men suffer from the problem of "psychological alienism"; Japan, where the development of the language through the centuries has created a non-metaphysical mind which renders conversions extraordinarily difficult; Egypt, where conversions to the Roman rite are actually weakening the Church by making it more alien to the culture of the country; and the Lele tribe of the Congo, where Christianity in one generation has revolutionarily revised their society based on polygamy and superstition.

The essay on the Church in the United States written by Philip Scharper presents ideas that are well known to readers of *Commonweal.* It is the liberal Catholic viewpoint of the Church in our country. This contribution seems to be weakened by an over emphasis on what will, or should, happen, rather than presenting the state of the Church as

it is. Also, the introductory essay by the editor seems somewhat out of context with the rest of the book. It is an able, violent attack on the idea of union between Church and State. The rest of the book does take up this point at times, but much more stress is placed on the aspects of cultural conflict.

On the whole, this book presents a fascinating and inspirational first-hand account of the Church as a militant minority throughout the world. It will open new fields of interest and knowledge to the intelligent Catholic reader.

WILLIAM J. BOSCH, S.J.

CATHOLIC ECUMENISM

Protestant Hopes and The Catholic Responsibility. *By George Tavard, A.A.* Notre Dame: Fides Publishers, 1960. Pp. 63. $.75.

Two lectures delivered by Father Tavard to the Archdiocese of Chicago's adult education centers are here printed as a discussion club text. Part I deals with the Protestant ecumenical movement as centered in the World Council of Churches, the concrete Protestant attempt to solve the paradox of the unity they have in Christ and the diversity of their manifestation of that unity.

This Council has examined and discarded four solutions to the problem of unity: mere fellowship, absorption of all Churches by one Church, the development of the World Council itself into a super-Church, a purely eschatological and future unity. In rejecting these pitfalls the Council has chosen "the solution of faith." "In the darkness that knows neither the day nor the hour, it believes itself called of God to promote concern with and anxiety about Christian unity." (p. 23)

Since Catholics alone experience the full unity of the Church, they have, says Father Tavard, the moral obligation to work for the attainment of complete unity. The second section of the booklet discusses this Catholic responsibility, a responsibility which lies in two fields. First, our behavior toward non-Catholic Christians should avoid hostility, indifference, overzealousness and false irenicism. Rather, we should try to understand their beliefs, not to condemn them. Secondly, we should witness in our personal lives to the fulness of the Catholic intellectual and liturgical life.

Father Tavard's plea for understanding and charity is characteristically well made. The discussion questions and the bibliography are helpful additions. Even as a discussion club text, however, the booklet is inadequate. Since it is so brief, too many important points have not been clarified or mentioned, with the result that a false impression both of the World Council and the Church can be created. For example, there is no mention of the dogmatic reasons which prevent the Church from membership in the World Council and which must govern any ecumenical dialogue. On the other hand, the author fails to point out the extreme vagueness of the "solution of faith" adopted by the Council or the enormous differences within the Protestant communion itself, which differences make solution by "fellowship" more than a possibility.

Even in an appeal for charity, doctrinal differences should not be played down. "Let us all strive to outdistance others in love and humility, and we will discover that we are doctrinally much nearer than we thought." (p. 51)

Father Tavard sees the replacing of the Chair of Unity Octave by the Week of Universal Prayer for Christian Unity and Pope John's recent invitation to the Protestant world to search for unity as advances in the Ecumenical Movement. Unless the reader is reminded, however, that these changes are merely changes in expression, he can be left with the impression that the Protestant disagrees not with our doctrines but with our expression of them. Yet the Catholic must pray for only one kind of unity, no matter what the Week is called, and Pope John means by unity exactly what Pope Pius XI meant in "Mortalium Animos."

A true picture of the Church and the World Council then must deal with both charitable expression *and* doctrine; so must a discussion, howsoever brief, of Protestant hopes and Catholic responsibility.

EUGENE J. AHERN, S.J.

LITURGY AND CONTEMPLATION

Liturgy and Contemplation. *By Jacques* and *Raïssa Maritain.* Translated by Joseph W. Evans. New York: P. J. Kenedy & Sons, 1960, Pp. 96. $2.95.

The substance of this book first appeared in the quarterly, *Spiritual Life.* The authors propose to aid the liturgical movement in America by warning us against certain opinions originating in Europe which could hurt the liturgical movement. These injurious ideas seem to be reduced to the notion that mere external participation in the liturgy is sufficient and interior contemplation is unnecessary or reserved to a few souls. If this is all the authors have to say one could hardly quarrel with them, though the need of such a warning might be questioned. However, this reviewer has a feeling that the book goes further. Its general format is "There are certain values in the liturgy, *but* . . ." The main idea that comes through is that the liturgy is neither the only nor an indispensable way towards contemplation.

As long as the stricture of the authors is against pseudo-liturgy, mere external participation, one must certainly agree with them. But it is not always too clear that this is all that is being inveighed against. There is an impression created that the authors have not really caught the significance of the Liturgical Movement as it exists here today. Despite their quotations from *Mediator Dei* one has the feeling that the authors never quite escape from the notion that the liturgy is merely the sum of external rites. That it is in reality "the public worship which Christ, as Head of the Church, renders to the Father as well as the worship which the community of the faithful renders to its Founder, and through Him to the Heavenly Father," as Pius XII wrote in *Mediator Dei,* never seems to come alive in the authors' treatment. Nor is the pastoral value of the liturgy given any play. In fact the whole tone of the book does not ring in accord with such words as

those of Pope St. Pius X, "The primary and indispensable source of the true Christian Spirit is active participation in the sacred mysteries and in the public solemn prayer of the Church".

For those who think that the liturgy is nothing but, or essentially only, external rites this book will be a corrective.

EDWARD J. SPONGA, S.J.

A MISSIONARY CONSPECTUS

Sinews of Love. *Edited by Thomas J. M. Burke, S.J.* New York City: New American Library, 1959. Pp. 160. $1.95.

Making use of over 170 varied and highly appealing pictures and equally compelling explanatory excerpts from such pertinent papal encyclicals as Benedict XV's *Maximum Illud*, Pius XI's *Rerum Ecclesiae*, and Pius XII's *Evangelii Praecones* and *Fidei Donum*, Father Burke has produced an extremely enlightening and timely picture-book on the missionary endeavor of the Church in a laudably mission-conscious age.

The pictorial contents are divided into six parts, each of them prefaced by an explanatory essay: 1) The Missionary Character and Purpose of the Church; 2) Christianity is Supranational, Adaptable to Various Cultures; 3) The Missionary: His Role, Training, Sanctity; 4) Charitable and Social Work of Missionaries; 5) Educational and Technical Assistance; 6) Establishment of the Church: The Role, Importance, and Training of Local Clergy. All are well-written, but the first, second and sixth essays merit extra attention. The pictures of the last section, in the reviewer's opinion, are what truly "lay bare the inner heart and hope" of every missionary: the formation of a native clergy in every mission land.

Such a book as this should be found and made easily available in the reading rooms of our residences and schools. It will surely be much thumbed and browsed over and in this easy way the message of the Vicar of Christ made so much the more urgent and articulate: "The missionary spirit and the Catholic spirit . . . are one and the same thing . . . a Christian is not truly faithful and devoted to the Church if he is not equally attached and devoted to her universality, desiring that she take root and flourish in all parts of the earth" *(Fidei Donum)*.

Ours, moreover, should find this picture-book more than usually interesting. It does comprise, after all, quite an arresting kaleidoscope of Jesuit missionary activity in every sector of the globe where Jesuits of the ten American Provinces are hard at work. Some, perhaps, may share the reviewer's plaint: would that captions had been used more liberally and consistently. There's more than meets the eye in pictures, and this an apt phrase or two can help bring out.

ALFREDO G. PARPAN, S.J.

DIVINE PRESENCE

The Presence of God. *By Jean Daniélou, S.J.* Translated by Walter Roberts. Baltimore: Helicon Press, 1960. Pp. 60. $1.95.

Tracing the symbol of the temple through the stages of its scriptural

development, Daniélou outlines in brief but richly suggestive style the different ways in which God has dwelt with His people. The religious sensitivity and theological insight characteristic of the author are in evidence throughout.

Most primitive is the cosmic temple of the visible world. In the original innocence of creation the world mirrors the presence of its creator. Awe and even charity are due to the created universe because it is the house of God. Such is the earliest religious experience of man. The sacred character of creation was recognized in the formal worship of man.

The mission of Moses to establish the tabernacle in the form of the material temple marks a new stage in the progression of God's presence among men. Animistic polytheism had resulted from a distortion of the meaning of the cosmic temple. The Mosaic temple counteracts this by centralizing worship in a definite sanctuary and by emphasizing the complete otherness of God's holiness.

When the divine entered into human flesh in the Incarnation, God came to dwell among his people in a radically new way. The temple of Christ supplants the Mosaic temple. The glory of God is most strikingly present in the risen Christ, the temple rebuilt after three days. The final and conclusive temple is the total Christ, whose head is in heaven but whose members are still making their earthly pilgrimage. To build this new temple to completion is the work of charity. This Christian community of the Church is a fulfilment of both cosmic and Mosaic temple; it is a new creation of which the first was only the preparation and image. Through the Mass and the liturgical year the Church resumes the worship of the cosmos and the history of God's dialogue with His people.

Within the temple of the Church is found that mysterious inner temple of the mystics, where the Word of God is being continually reborn. Ultimately, of course, the Christian life is one of waiting for the definitive moment when the souls awakens to the presence of God in the heavenly temple of his destiny.

JOSEPH A. O'HARE, S.J.

EASTERN ECUMENISM

The Quest for Church Unity. *By Matthew Spinka.* New York: Macmillan Co., 1960. Pp. 85. $2.50.

During his forty years in ecumenical activity Matthew Spinka has worked in the tradition of John Amos Comenius and Bishop Zizendorf to advance the well-known position that the most effective way in which the ecumenical quest may be furthered is to proceed by way of maximal community and minimal doctrinal concensus. In this book Dr. Spinka repeats this plea for more Life and Work and less Faith and Order. To prove the cogency of his view the author shows that doctrinal consensus is impossible so long as each church tenaciously holds on to the belief that it exclusively is the true Church of Christ. Spinka holds the view that up until now the World Council of Churches has not been too effective in fostering the ecumenical movement, since its

directors cannot come to a positive agreement either on the concrete goal which the Council seeks or on the nature of the means to be employed to achieve it. Those in the Council who advocate maximal doctrinal concensus have failed to move the Roman Catholics or Eastern Orthodox. In Spinka's opinion the Protestant Churches should now realize that the energies of the World Council of Churches should be spent in fostering unity among Protestants. It is pure illusion to hope that the Roman Catholics and Eastern Orthodox will become Protestants, hence the position of the doctrinal maximalists who seek to hold the door open for them is unrealistic and creates the danger of conversion to Catholicism.

Dr. Spinka states on page two that he intends to treat his subject sympathetically, fairly and without prejudice; but likewise soberly, reasonably, critically and with a clear awareness of its highly valuable as well as its illusory implications. Yet in treating of the Catholic Church the same old chestnuts are brought out for display. Spinka misinterprets the doctrine of "extra Ecclesiam nulla salus" and readies an arsenal of false charges against Catholic doctrine. Among these charges are: Christ no longer rules the Church but the Church rules in his stead; papal powers are overweening pretensions; the Vatican Council drastically changed the nature of the Church; the Assumption of the Virgin was "quite an assumption"; the Catholic Church erroneously renders "Theotokos" as "Mother of God;" the Immaculate Conception became more popular by "the alleged appearance of Mary as the Immaculate Conception to the subnormal Bernadette at Lourdes" and on and on in the same tone through cutting remarks about the Inquisition, the pious practices of the faithful and the liturgical movement.

Stylistically the book is poor and its scholarship leaves much to be desired. The work deals with a fast-moving field, yet it contains no references later than 1957. In explaining the Catholic concept of the Church no mention is made of the encyclical "Mystici Corporis," and in dealing with the ecumenical councils of the Church both Ephesus and Florence are passed over without a word. Moreover in this delicate area of the history of dogma no critical apparatus is used to support some most unusual and subjective statements. The argument which the author uses on page 32 concerning the Vincentian canon is contradicted on page 59 where the admission is made of "creedal development." In short, this book is unworthy of the intellectual attainments and reputation of this scholar who is its author.

HERBERT J. RYAN, S.J.

THE NATURE OF FAITH

I Believe: The Personal Structure of Faith. *By Jean Mouroux.* Translated by Michael Turner. New York: Sheed & Ward, 1959. Pp. 109. $2.75.

This little book, little in size, but not in scope and insight, sets out to analyze the personal structure of faith. In it, the author, Jean Mouroux, who also wrote *The Christian Experience* and *The Meaning of Man,*

adopts the viewpoint of Scripture and the Fathers, as he says, to present faith as a concrete whole. Faith is man's response to the call of God. It is a personal act resulting from the intimate encounter between God and this or that individual man. It is a simple act, for it is man's entire commitment of his whole being as a unity to God, yet on analysis complex, for it involves all of man's faculties and powers. It is obscure as the response of the finite creature to the infinite creator, most certain because it is a personal meeting between God and man.

Relying chiefly on Thomas Aquinas and Augustine for his considerations on the sources of faith (God and His testimony in Christ) and man's response to God, the Abbé Mouroux then examines well but quite briefly the starting point of faith, its transmission and, with the aid of John of the Cross, its summit on the mystical plane. Finally he outlines its ecclesiastical aspects, for faith depends on the Word of God transmitted by the Church.

For once at least, it would seem a book lives up to the advertising blurb on its jacket. The book is "sound, vital and practical, enlightening and stimulating."

ROYDEN B. DAVIS, S.J.

RAHNER ON FREE SPEECH

Free Speech in the Church. *By Karl Rahner, S.J.* New York: Sheed & Ward, 1959. Pp. 112. $2.75.

Father Rahner takes his cue about free speech in the Church from an address of Pope Pius XII in 1950 in which the Pontiff declares the existence of public opinion in the Church to be an expression and proof of its vitality and growth. This essay of Rahner's is concerned with the concept of public opinion or free speech in the Church, its scope and limitations. Public opinion represents the views and aspirations of members of the Church which find expression outside the leadership of the hierarchy, and as such, it is the manifestation of the actual situation of the Church in the world which comes from the people living in it. Its area of activity is the Church in its relationship with the social context of the world, and the difficulties and struggles involved in adapting herself to every age. In many cases it is the sole means for the hierarchy to discover what is going on among the members of the Church, and this is its justification. The author further notes that in this area the Church authorities have no gift of infallibility, however much they may be helped and supported by the Holy Spirit. Since Father Rahner's remarks are more concerned with the layman's right to free speech within the Church, it is obvious that this cannot include the unchanging deposit of faith and the Church's divinely ordained constitution.

The drawbacks to all of this are obvious. There is always the danger of tactless criticism, lacking in respect of Church ordinances and customs, and the danger of scandal to those who do not understand the situation. Members must be brought up in the proper spirit of criticism, which involves a responsible spirit of obedience, and the proper use of their right to express opinions. They must learn to unite the inevitable

detachment of a critical public attitude with a genuine and inspired love of the Church. It is the layman's duty to educate himself in the religious and theological matters to a decent level so that he may take his place of responsibility in the Church. Father Rahner does not deny the conflicts that can arise out of this situation in the future. But he feels that there is no need to exaggerate them, because patience and forbearance on both sides can smooth out the difficulties. What is most important is to have the Catholic grow in the spirit of responsibility for the Church and the life of the Church.

In this short essay the author is ranging about in unexplored territory, and therefore he contents himself with posing the question of free speech and suggesting areas of further inquiry, rather than providing definitive answers. In an age where the theology of the layman has taken on such importance and the lay apostolate is more prominent than at any other time in the Church, Father Rahner's essay is a fine basic introduction to the spirit in which these activities should be engaged in. We can join him in his closing plea for good will in receiving these ideas which, as he admits himself, need a more profound thinking out.

The second section of this book is given over to an essay entitled, "The Prospect for Christianity", which further reveals Father Rahner's breadth of vision concerning the Church in the modern world. It is an essay on Christian hope and a message of consolation for those who are distressed as they look out upon a world which seems to have forgotten that Christ came down to save all men.

HENRY J. BERTELS, S.J.

CONFESSIONAL PRACTICE

Confession: Meaning and Practice. *By The Community of Saint-Severin.* Translated by A. V. Littledale. Chicago: Fides Publishers Association, 1959. Pp. 128. $3.25.

This is a small book, modest in appearance, but rich and valuable in its contents. Its aims are simple: to bring out the meaning of the Sacrament of Penance; to initiate the reader into a proper use of the Sacrament, explaining various difficulties; and with a view to fostering this understanding and right use, and the devotion of individual and community, to provide a collection of texts from Scripture and from more modern authors, which illuminate the question of Penance. Although it leaves out of consideration all the theological and historical aspects and controversies that surround this subject, it is by no means a mere catechism study of the meaning and practice of confession. A cursory run-down of the table of contents will reveal a number of insights into such basic aspects of confession as: the meaning of repentance, sin and its relation to Christ, awareness of sin, the sense of community in sin, the meaning of penance in Scripture, satisfaction. On the practical side, one finds valuable information on the ritual of confession and its development, direction of conscience, and, what the reviewer considers is its distinctive feature, the examination of con-

science. This section is not the ordinary catalogue of sins which can be found elsewhere, but a questionnaire which aims at drawing attention to various matters considered especially important in the Church today, and, therefore, to the conscience of modern man: e.g., how much interest do I take in modern problems? Is my attitude to nationalism in line with the teachings of the Gospel as the Church interprets it for us today? Concerning marriage: do I consider my partner as a kind of idol to be pampered and a means to self-indulgence or as representing the love of God with all that it demands?

The meaning of penance in Scripture is another excellent section, which brings out the notion clearly that penance is not just a matter of privation and mortification but a movement of return and of love, beautifully and symbolically depicted as the marriage chamber to which an unfaithful spouse returns: a return to a love which was despised, neglected, betrayed; being a movement of return and of love, it must necessarily involve an uprooting, and love, as we know, is infinitely more demanding than anything else.

The only noticeable flaw in the book is its too literal translation of the French original, which accounts for the long, unwieldy sentences which can only be intelligible after a second or third reading. But this does not hinder the reader from getting a deeper and a more appreciative understanding of this neglected sacrament. Priests, religious, and lay people alike should welcome this book as a valuable addition to the literature on the subject of confession.

NICASIO CRUZ, S.J.

STUDY OF THE PASSION

The Last Hours of Jesus. *By Ralph Gorman, C.P.* New York. Sheed and Ward. 1960. Pp. v-277. $3.95.

This book is a well-written, popular account of the Passion and death of Christ. It is quite evident throughout that the author draws from a background of study and research. His treatment of the subject is a happy blending of scholarship and easy writing that makes the book a welcome addition to the literature of the Passion.

In the Prologue, which covers the first four chapters, Father Gorman sets the stage by indicating the source of the conflict between Christ and his adversaries, the Sadducees and the Pharisees. A chapter on Judas Iscariot, with a reasonably conjectured hypothesis to explain his defection, is followed by a description of the Last Supper that gives the reader new insights into the already familiar details.

The body of the book naturally deals with the Passion itself, and while it follows along in chronological fashion, the persons who played important roles are singled out in such fashion that they take on a new emphasis. The familiar themes of the Way of the Cross, the Seven Last Words, and the place of Calvary itself serve the author as fitting chapter headings around which he reconstructs the story skillfully and in a scholarly fashion.

Almost in the nature of an epilogue, Father Gorman devotes a chapter to the prodigies that occurred after the death of Christ, and closes

his work with a quiet, factual account of the burial of Christ.

The great merit of the book is its rather obvious combination of good popular writing and scholarship. Because of this it deserves to take its place in the literature of the Passion. It is a rewarding experience to read this book especially around the time of the Week in which the Passion and Death of Christ are commemorated.

William F. Graham, S.J.

APPARITIONS OF OUR LADY

Apparitions of Our Lady: Their Place in the Life of the Church. *By Louis Lochet.* Translated by John Dingle. New York: Herder and Herder Inc., 1960. Pp. ix-127. $2.95.

To the non-Catholic, devotion to Mary, especially of the type which has grown up around the apparitions of the 19th and 20th centuries is strange and new; it seems out of tune with the spirit of the Gospels and in his confusion and impatience he bands these forms of devotion as "mariolatry." To the Catholic who has found in the liturgy the means of arriving at the very heart of the Christian mystery, the forms of piety which have sprung up around the apparitions seem to be preoccupied with very peripheral aspects of the revelation. A certain overemphasis and exaggeration of the importance of the apparitions has understandably alienated him from their true meaning. To many a reflective Catholic, Lourdes and Fatima with their pilgrimages, hymns and processions, all seem so remote from the real work of the Church.

These are the serious objections to which Father Lochet devotes his attention and which he will answer to the satisfaction of the reader. In this short but extremely rich study, the author brings a fresh approach to the question of Marian devotion by considering it—especially in the forms which have developed around the apparitions—against a structurally coherent picture of the whole revelation. He shows that these apparitions and the cult that surrounds them, when stripped of their exaggerations, breathe the pure and simple air of the Gospel; that they are concerned not with peripheral aspects of Christianity but with the essential message of the Bible and the liturgy: the proclamation of the Paschal mystery. For this reason they are closely related to the work and mission of the Church herself.

"The aim of this book," writes the author, "is to encourage an appreciation of the important fact that the worship given to the Blessed Virgin at the places where she has appeared and through the different pilgrimages, far from inducing Christian piety to consider her apart from the rest of the Christian mysteries, should help us to grasp more completely her providential part in Christ's mystery. . . ."

Against the background of the Paschal mystery, Father Lochet has examined in some detail the various aspects of the devotions which surround the apparitions. He considers the message addressed to the world by Our Lady, the miracles, the conversions, the cult and the pilgrimages, all in a Biblical and liturgical idiom which will be understood and appreciated by non-Catholic and Catholic as well.

Father Lochet expresses the hope that Christian study of Mary will do more and more to rediscover her links with Christ's mystery and with that of the Church. He suggests that the devotion of Catholics to Our Lady and even the many artistic expressions of Marian piety should be inspired by this same deep sense of the mystery of Mary in its link with the mystery of the Church, and should be purified by a return to the biblical and liturgical sources.

Father Lochet writes not as a historian nor even as a theologian out to establish a doctrine of apparitions in strict conformity with Scripture and tradition, but as one of the faithful who accepts the apparitions of the 19th and 20th centuries as stages in the development of the Church. This book is an eloquent appeal for these apparitions which have already entered into the *life* of the Church to be incorporated now into her *thought*—into Marian theology and theology in general. In this remarkable little book, the author indicates the lines along which such a study should and must proceed. He succeeds admirably in showing that to despise the inestimable rewards of devotion to Our Lady is to miss the full dimensions of the Christian mystery.

PAUL L. CIOFFI, S.J.

OLD TESTAMENT MEDITATIONS

Meditations on the Old Testament: The Narratives. *By Gaston Brillet, C.Or.* Translated by Kathryn Sullivan, R.S.C.J. New York: Desclee Company, 1959. Pp. 239. $3.50.

The Narratives is the first of a four-volume work on "Meditations on the Old Testament." The other volumes, soon to be published, are on the Psalms, the Prophets and the Wisdom Literature.

There is a five-fold division to each meditation. The narrative account is taken from the Confraternity Edition of the Holy Bible. After a short commentary, highlighting pertinent ideas and details, we are told to adore; to speak to God; and in a longer, meditative commentary, the deeper, spiritual significance of each narrative is proposed. New Testament texts and modern examples are used in this fifth section to focus the different attitudes and convictions drawn from the Old Testament pericopes.

The Narratives, principally taken from Genesis, Exodus, the Historical Books and the Books of Maccabees, are combined with their type and fulfillment in the New Testament. Thus, the author writes of the relationship of revelation of God's Name in Exodus with Jesus and Father; God's presence in the ark and the Temple with the Christian tabernacle and the Mass; the Sinai covenant with the New Covenant. Especially well done are the delineations of Abraham, Moses, David, the Maccabees and the social-religious milieux in which they lived. The explicitations of the major biblical themes are also worthy of note.

Father Brillet has not written a heavy, deeply scholarly book on the Old Testament. Calling on his own experience, wisdom, and familiarity with the Bible, he has offered thoughts and affections for our own prayer and daily lives. Mother Sullivan's translation is accurate and

reads very easily. Because of all these factors, the neophyte and the biblical student, the religious as well as the lay person, will find much profit in the author's reflection on God's Book. Athough predigested meditation books have definite limitations, still *Meditations on the Old Testament* forces one to reevaluate this judgment.

JOSEPH B. NEVILLE, S.J.

BAROQUE BIOGRAPHY

The Lives of Angel de Joyeuse and Benet Canfield. *By Jacques Brousse.* Edited from Robert Rookwood's translation of 1623 by T. A. Birrell. New York: Sheed and Ward: 1959. Pp. xxxi-183. $4.50.

Henri de Joyeuse, in religion Father Angel de Joyeuse, born in France of a staunchly Catholic family loyal to the throne and capable of military or civil command, educated at the College of Navarre, Paris, at sixteen commander of a troop of light horse, married at eighteen, governor of Anjou, Touraine, Maine and Perche, did not take easily to the life of courtier, soldier or governor. After his wife's death in 1587 he entered the Capuchins in Paris and was ordained priest four years later. On the demise of his father and brother, the people of Toulouse, now deprived of their leaders, turned instinctively for help to the survivors of the family. First they demanded that Cardinal François should assume the marshalate and lieutenantship, and when he demurred, they insisted that Father A. should take the reins.

A commission of theologians and lawyers having decided that he should be withdrawn from his community and accept the governership of Languedoc, he reluctantly submitted, on condition that Rome would approve. After considerable delay, Clement VIII sanctioned the proposal, regularized A.'s position, later widened the terms of exclaustration to cover the governorship and administration of any province, after which Henry IV appointed A. governor of Languedoc and Marshal of France. Father A. was never dispensed from his vow of chastity nor strictly secularized; he was merely exclaustrated to meet a particular and unique situation. As soon as the emergency ceased and a measure of peace was restored, he returned joyfully in 1599 to the Paris Convent of Saint Honoré. Subsequently he disappeared from the political arena, filled various offices in his religious order, was zealous and active throughout France, widely known as a preacher and much sought after as a spiritual director, and well in the current of the mystical revival of the period.

Father Benet, in the world William Fitch of Canfield, England, born in 1562 of a Protestant background, studied law in London, soon grew dissatisfied with his worldly atmosphere. In his Autobiography he tells the story of his religious crisis, precipitated by the perusal of a Protestant adaptation of Father Parson's "The First Book of Christian Exercise Appertayning to Resolution" (Rouen, 1582). Received into the church in 1585, admitted to the Capuchins in Paris and professed in 1588, he studied philosophy and theology in Venice, and in 1592 we find him back at Orleans as master of novices. Returning to England

seven years later, almost immediately he was arrested, imprisoned, probably in the Tower, and banished to France in 1603. Precise details of his ensuing life are scarce. His last years saw the publication of his two works: *Le Chevalier Chrestien* and the *Rule of Perfection.* The latter ran through more than fifty editions, covering all the principal European languages, but at the time of the Quietist Controversy it was placed on the Index, where it still remains under its French title. B. died in Paris in 1610.

Both of these biographies suffer considerably from the common failings of baroque biography. Edification comes before information, and sighs and tears and pious ejaculations occur with rather monotonous regularity. The Life of Father Angel suffers particularly in this respect. Though Brousse may be excused for omitting the historical setting, since the readers of his time scarcely needed to be reminded of the Wars of the League, he overlooked important biographical data, glossed over awkward details and substituted lengthy extracts from A.'s unpublished sermons. The Life of Benet will be found more satisfactory by the modern reader, for it has the advantage of comprising the account of his conversion and many clarifying details. While reproducing Rookwood's translation of 1623, Mr. Birrell very judiciously has included in his splendid Introduction, a summary of the background of the Wars of the League and of the establishment of the Capuchins in France and their cordial relations with Henri III and Henri IV.

D. J. M. CALLAHAN, S.J.

A WRITING HANDBOOK

For Writing English. *By Charles W. Mulligan, S.J., and Michael P. Kammer, S.J.* Chicago: Loyola University Press, 1960. Pp. xvii-595. $5.00.

Resoundingly sub-titled "A handbook, a reference book, for college students, teachers, writers, editors, secretaries—as well as for all those who cherish accuracy in English," the new volume of Fathers Mulligan and Kammer is a substantial handbook of the mechanics of English usage. A revision of the *Writing Handbook* that forms part of the "Writing" series now used in many Jesuit high schools, this new book has been adapted to the needs of older students, as well as writers, editors, and so forth.

The new handbook includes a full summary of English grammar and syntax; rules for such mechanical procedures as capitalization, punctuation, and the use of abbreviations; a treatment of sentence diagraming; an approach to the structure of sentences, paragraphs, and more extended compositions. The only substantial changes from the original *Writing Handbook,* as Father Mulligan points out in his Preface, are in the treatment of Exposition. This section is expanded to meet the needs of college students, who will have much to do with library reference, footnotes and bibliographies. The examples and sample forms given in this section are detailed and helpful.

The revision has all the merits of the original: clarity, consistency,

excellent examples, ease of reference. The index, a fine and detailed one, is one of the best features of the book. *For Writing English* should find a ready welcome among the wide audience at which it is aimed.

J. Robert Barth, S.J.

CATALOGUE OF LATIN MANUSCRIPTS

Latin Manuscript Books before 1600: A List of the Printed Catalogues and Unpublished Inventories of Extant Collections. *By Paul Oskar Kristeller.* New edition, revised. New York: Fordham University Press, 1960. Pp. xxii-234. $4.50.

An adequate history of the theological, philosophical, and scientific literature of the Middle Ages and Renaissance can be based only on an accurate and extensive study of the unpublished manuscripts preserved in our libraries. Lists of *incipits*, inventories of authors, commentaries, *quaestiones*, translations, and early editions are all necessary if further study is to be fruitful. When information on the general importance and content of the various manuscript collections proved essential for the project of 'Medieval and Renaissance Latin Translations and Commentaries', which is sponsored by the Union Académique Internationale and several other learned societies, Professor Kristeller developed this annotated bibliography as a guide to the extant collections. The first edition appeared in *Traditio*, 6(1949), and 9(1952) in separate parts covering respectively printed catalogues and unpublished, handwritten inventories. In this new edition, a considerable amount of information has been added concerning previously unreported collections, especially in Eastern Europe, so that the book is more than twice the size of the original articles. The lists are divided into three sections: General Works on Manuscripts and Libraries; Catalogues for Libraries in Several Cities; Catalogues of Individual Libraries, arranged alphabetically by cities. In the final section the printed catalogues and unpublished inventories have been merged, so that reference is made much easier. This bibliography will be indispensable, not only to the historian of the Middle Ages and Renaissance, but also to the student of classical and patristic literature.

C. H. Lohr, S.J.

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Father Joseph T. O'Callahan (NE) administering the sacraments aboard U.S.S. Franklin 19 March 1945. (U.S. Navy photo)